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POETRY.

From "Church Poetry."

FAITH.

Yea, though I pass through the valley of the shadow of death, I will fear no evil; for Thou art with me.

The child alone, in trembling goes
Into the darkened room,
His timid eyes in terror close
Against the silent gloom.

But if his father go before
And hold him by the hand,
And keep him close—he fears no more,
But boldly takes his stand.

And if he hears his father's voice,
And clasp his hand the while,
His little heart can e'en rejoice,
And he can look and smile.

So let us follow to the tomb
The steps that Jesus trod;
He's gone before, and through the gloom
He leads us to our God.

THE WISH.

And would'st thou be a poet? That desire,
If dwelt on, its fulfilment doth foretell:
Whoso can thirst for Holy Truth's pure well
To bathe therein not vainly may aspire;
I bid thee then assay that heavenly lyre.
But trust not Genius. 'Tis a random spell
That cannot bring thee to "sweet music's cell"—
Unschool'd, it glows but with an earthly fire.
In action be a poet, ere in song
Thou claim'st the poet's wreath. Believe—obey—
Love all—with reverence tread the world's rough way.
By prayer and vigil make thy spirit strong.
So shall fresh flowers spring up on barren ground,
And 'midst Elysian fields thou unawares art found.

Oxford, March 15, 1843. Z. Z.

Ox. Un. Herald.

A DEFENCE OF THE CHURCH AGAINST HERESY.

1. The following plea will, I doubt not, secure the Church of England from all colorable charge of heresy; for that,

2. First, It confessedly receives the *whole word of Christ*, the entire *Canon of the New Testament*.

3. Secondly, It retains entire the *symbol of the Apostolic faith*, as that was delivered to the Churches in all the Apostolic plantations.

4. Thirdly, It understands both *Scripture, and Creed, according to that traditive interpretation*, which the first *four*, or, if you will, *six*, or indeed any of the *Œcumenical Councils*, truly so called, have discovered and declared to be the sense of all the Apostolic Churches in the world, and were universally received by all Churches in such their declaration.

5. Fourthly, *That we never rejected any Catholic Testimony* (offered in behalf of any Doctrine) nor Council, but such as even our enemies grant, or evidence of the matter proclaims, not to have been Œcumenical.

6. Fifthly, That we do not believe that any General Council, truly such, ever did, or shall, err in any matter of faith, nor shall we farther dispute the authority, when we shall be duly satisfied of the universality of any such.

7. Lastly, That we are willing to proceed, and enlarge all this, from the Church collected in a Council, to the Church diffused, or the principal pastors thereof, out of Council, and are ready to receive, and acknowledge as doctrine of faith every proposition, which the Fathers that lived in any competent distance from the Apostles, do uniformly, or without any considerable dissent, deliver down to us, as the truths of God, traditions Apostolical.

8. Herein I may not now fitly enlarge, by proceeding to a view and defence of all, or any such particular doctrines, nor indeed can I without the spirit of divination, not knowing what one doctrine, denied by us, any Romanist will assume to assert upon these terms (contest by these measures of *universality, antiquity, and consent*) to be *Apostolical tradition*.

9. As for the authority of the *present* Roman Church, which is by them so much insisted on, as we cannot deem that sufficient to impose upon all Christians any new book of Scripture; so neither can we by force of any Catholic rules (such as Vincentius is confessed to have furnished us with sufficiently) receive from that sole testimony of theirs (which is but the testimony of *one* part, and of *one* age of the Church, and not of the *universal Church of all ages*) any part of Christian doctrine, though by them never so earnestly contested to be Apostolical.

10. The sure way of judging aright in any particular debate, must be by appealing to the Fountains, Apostolical Original Doctrine, and Tradition: and for that, to those that are competent testifiers in the matter, to Councils universally received, or to such other testimony as is truly universal. And as by this one test we profess to deal with every adversary of the faith, whom we shall dare thus to accuse, and not to deem any person an heretic, whom we cannot demonstrate to be such, by this sure κριτήριον, and therefore are not forward to judge every Romanist to be such, who maintains the whole faith, and errs only in his super-addition,) so we are most willing to submit to this way of judgment ourselves, and whatsoever we shall be convinced to be disagreeable thereto, we shall most willingly and explicitly renounce, for the glory of God, and for the restoring the peace of the Church, and do so already implicitly, by binding ourselves to be judged, and concluded by these rules, by unfeigned prayer to God for His light and guidance in His path; and by exacting of all Christians in the world that fraternal debt of necessary charity to our souls, in admonishing us, either, 1. What particular there is, maintained by our Church, which is not found to have truth: or, 2. What disbelieved, which is able to approve itself, being judged by these rules: or, 3. What is defective in these rules, in order to our judging aright, what is by a Christian to be believed, or embraced as *De Fide*, and so as the disbelieving thereof will be chargeable upon him.

11. And if, after all this, and without the charity of any such admonition, we shall still by unrelenting adversaries be censured and condemned as heretics, (and upon that account cast out as refuse-branches, and unchurched members; and so that unity and communion, which Christ hath commanded to continue among His disciples, become unattainable by us,) herein we complain of great unkindness and injustice in the Church of Rome, and in those that join and adhere to her in that sentence, which by Papal Bull was long since sent out against us; and upon these premised grounds we resolve still to retain that degree of charity to our most implacable enemies, as to pray for them, and to admonish them of the eminent danger of their uncharitableness, in case those hindrances be not upon due judgment removed on their part, which obstruct the union and peace of Christendom. It being most unreasonable that among them which communicate in every branch of the one Apostolical faith, that sacred band should yet be violated, upon vain and empty pretences of diversities of opinion or usages in such matters, which are far removed from the great foundation of Apostolical doctrines and practices, or which are not sufficiently testified to come from them, who yet are justly presumable to have delivered carefully (and appointed the Church to preserve faithfully through all ages) all those things, which are fundamentally necessary for a Christian to believe or practise to his soul's health.

12. If reason herein will not be heard, to the repairing of breaches and demolishing the μεσότοιχον φράγμου, that sept or wall of separation, which was once in the temple set up betwixt Jews and Gentile worshippers, but received its decretory sentence in the death of Christ, never to be re-edified among Christians; if that enmity that was nailed to His Cross, must be revived, and quickened to a life immortal among His members; if whilst we faithfully retain the whole faith of Christ, we must still be looked on, as traditors and mutilators of it, it will yet be manifest to all that consider the premises, that this is to be numbered among our calamities, not our guilts, that these darts of the tongue were not directed at us, with any special aim, or judgment, (we might have been called magicians as well, and so banished out of Rome, upon the Old Edict, *contra Mathematicos*, with as much propriety as upon the new, *contra Hæreticos*, and in fine, that the objection hath received its answer according to the utmost improvement, of which it is capable, whether as the low ebb of our present persecuted estate, or as our pretended departure from the Catholic faith, is, or can, with any color of reason, be suggested to have unchurched us.—*Dr. Hammond.*

From the (London) Christian Remembrancer.

HYMNS FOR PUBLIC WORSHIP.

The principle upon which a collection of hymns ought to be made, is the same upon which our collection of prayers has been formed. The basis of our Prayer-book is the old service-book which existed before the Reformation. Additions have been made to it, both from other liturgical sources and by modern compositions. We therefore conclude, that the basis of a hymn-book, ought to be the hymns which were in use in the Church of England before the Reformation; and that we may lawfully add to that store from the hymns in use in foreign churches, and from compositions of more recent date.

We do not know what can with any justice be objected to these principles. They have the great advantage of having been sanctioned and acted on already, not only *in* our Church, but also by the body of the Church; and no other principles have that advantage. The only other principle we know, which has been acted upon in the Church, in regard to hymns, with any thing like unanimity, is that of every clergyman selecting, from any and every quarter, such hymns as approved themselves to his own taste and judgment, or that of his own congregation. We do not expect that any Churchman will defend such a principle, unless for want of a better. It is essentially opposed to the principles upon which the Church of England generally acts. The only valid objections we can imagine any person making are, that there are no ancient hymns (or at least but few) which are not superstitious or worthless, and that we have no means of putting them into English verse, suitable to the tunes in common use. They are both utterly baseless; for the ancient hymns which are perfectly scriptural are numerous and of high value; and, as we have already intimated, they have been translated by persons of acknowledged poetical talent, and most of them in such metres as suit our congregational tunes.*

The ancient hymns in use in the Church of England before the Reformation, are, *for the most part*, the same as those in the *Roman* Breviary at the same period. The latter have since that period undergone revision, with the view of removing the baldness and incorrect metre of the old verses. They are certainly more correct than those which our forefathers used, and in some respects fuller of thought; but some of them, correction has rendered more frigid. The difference, however, to a translator would be very trifling, because it would be impossible to keep strictly to the exact expressions, or even thoughts of the old hymns. Some latitude must be allowed. Our old national collection is richer than the Roman in hymns, for the various Christian seasons, to be used at Compline, or the last evening service. It has likewise two beautiful hymns for the day of the dedication of a Church, which we have not met with in the Roman Breviary. Mr. Newman has published a collection of *Latin* hymns from the Roman and other Breviaries; and at the end may be found those of the Church of England which are *essentially* different from the Roman. The rest may be taken for granted to have been substantially the same.

These, then, should form the basis of any collection of hymns for general use in our Churches. They furnish three separate hymns for each day of one week; one each for the first, third, sixth, and ninth hours, and for the last service of the day; three each for Advent, for the Christmas season, for Epiphany season, for Lent, for the Sundays after Easter, for the day of an Apostle, and for the day of an Evangelist; and two each for Passion Week, Ascension Day, Whitsunday, Trinity Sunday, Michaelmas Day, All Saints' Day, the day of a Martyr, Lady Day, and the day of the Dedication of a Church. All these are almost entirely free from objectionable matter. It will be seen that, by this arrangement, the same hymns are expected to serve for all the Sundays in each season,—and, excepting where a holy day comes in, for all Sundays, from Trinity Sunday to Advent; and, moreover, that there are hymns provided for hours of the day at which we have no public worship. Upon this we have two remarks to make; first, that if it should be thought undesirable to have the same hymn in use for so long a period, we can point out sources from which the deficiency can be supplied; and secondly, that we think that the hymns should not be appropriated to a different part of the day from that for which they are written. That was one mistake made at the Reformation in regard to the *prayers*. The division of the hours of prayer had been practically forgotten in most churches *before* the Reformation, and the services of the day were reduced to three; and our reformers (instead of casting back their eye to the *system* and *theory* of the Church services, and thinking it possible that the ancient devotional habits might one day be revived, and so leaving alone altogether the portions of them which did not suit the hours at which divine service was then held) took the services as they then existed *in practice*, viz., many separate services read continuously one after the other, and from each of these formed a new service. The result is, that now,—when we want a separate evening service, we have not the old Latin Compline to draw from, as we ought to have had; and the probability therefore is, that if we do have an evening service drawn up by authority, it will not be so good as those we now have. Now, if we avoid this error in regard to the hymns, and only take (for the present) such as suit the hours of the day in which we at this day assemble for worship,—then, if at any future period, either in collegiate societies or in private families, a greater frequency of devotional exercises should be observed, the proper hymns will remain to be incorporated with these services.

We have said that the *Roman* hymns were, for the most part, those of the ancient English Church, and that they consequently should form the basis of the English hymn-book. But the *Gallican* hymns are, for the most part, quite distinct from them, and as a whole, of a higher and deeper character; nor can there be any reason why, upon sufficient ground, we should not draw from their stores; the more especially, as it has so happened, that more translations have been made from them into our language, than from the Roman. And surely the German and the Spanish service-books must have hymns of their own, with which our collection might be enriched.

The portions of the services of the Greek Church which most nearly answer to our hymns, viz., those which are so constructed that many of them may be sung to the same tune, are so different in genius and structure from the Western hymns, that we apprehend little or nothing can be borrowed from them. They contain lofty thoughts, and occasionally poetical language, but they have nothing akin to our *stanza*, and they appear to us to be altogether wanting in feeling and sentiment.

But these collections will all be found deficient in two points, at least according to our ideas. They have no variety of hymns between Trinity Sunday and Advent, to say nothing of shorter periods in the winter and spring; nor have they any variety (or at least very slight) for the various Saints' days. And here more modern collections would come in. Bishop Mant has laid a foundation of hymns for the unoccupied periods, in a collection of metrical meditations on the various privileges we have, and duties we are bound to, as members of the Church; and he has likewise supplied a nucleus for hymns for the Saints' days, in the hymns attached to his sermons for those days.

Bishop Heber has likewise furnished a few, which might, perhaps, bear examination. Keble's *Christian Year* will furnish some, and would have furnished more, if it had been less obscure, and written in more common measures. Rickards would likewise have been of more service, if he had composed more in the ordinary metres. But it cannot be expected that one or two persons should be able to furnish the whole of these compositions. Others, no doubt, exist, or would exist, if it was found that they were wanted.

And now a word or two on the immense mass of hymns which are already collected, and are more or less in use. The greater portion of these are so deficient in good taste, in Christian sobriety, or in manly piety, (and often, we may add, so incorrect in point of theology,) that they give many persons a disgust at the very thought of hymns. To prove this, we have only to instance the two collections which stand last in our list. Many, again, are suitable for private use, but not for public. But some, no doubt, might be selected which might be very suitable for use in the Church.

And here it will be asked, will you make any use of those which have been written by persons who have been the promoters or followers of schisms? We shall not answer this by the vulgar declamation on the illiberality of setting aside the compositions of persons of such piety and poetical taste as Wesley, Doddridge, Montgomery, &c. We conceive the objection that these eminent persons were more or less schismatical to be valid, so far as it goes; *i.e.*, that it *might* be wrong to appear to show indifference to schism, by using the compositions of schismatics. But we do not hesitate to reckon Tertullian amongst the Fathers of the Church, although he died in heresy and schism, and his very writings are tinctured by it. And so, if it should seem fit to choose hymns from schismatical sources, as expressing the true Christian mind, we, for our own parts, should feel not the slightest repugnance to using them, on the ground of their origin. Much as schism itself is to be blamed,—still we must own that true feelings of devotion are granted by our gracious Father to those who (ignorantly, we may trust) are guilty of it; and when such feelings are expressed in suitable language, why may not the Church appropriate them to herself, and make them useful to her children? Are they not *her* Lord's gift, upon whomsoever bestowed? Is it not the grace communicated (how ever indirectly) through her, by virtue of which those who are separate from her, live in the sight of God? But until such compositions are (in a manner) purged of their schism by the authority of our prelates, or, at least, unless the bishop of the diocese in which they are proposed to be used, should give them his express sanction, we should have great doubt of the propriety of any clergyman's appropriating them simply upon his own judgment.*

* Of these tunes there is, as is well known, a considerable variety extant; and in that ancient and solemn style which would admirably suit such a collection of Hymns as is here supposed. Some fine ones will be found in the Volume of Sacred Music, by Tallis and others, which we noticed in our August number; and more may be found in the old works of D'Este, Ravenscroft, &c.

† The Hymns, "Hark! the Herald Angels," "Jesus Christ is risen to-day," by Charles Wesley. "My God, and is thy table spread?" by Doddridge. "Where high the heavenly temple stands," by the Presbyterian Logan, are to be found in almost every collection. Mr. Dodsworth, we perceive, has borrowed largely from the Kirk. No less than seventeen of these will be found among the hymns in his volume—many of them certainly very beautiful. Mr. D. has likewise, we can see, drawn to some extent upon the collections of Watts, Doddridge, Madan, and the Olney, though it is proper to add, that these hymns occur, for the most part, in the appendix, entitled, "Hymns chiefly for private use."

COMMUNICATIONS.

For the Churchman.

MISSIONS.

No. V.

Present missionary operations unphilosophical.

In entering upon this part of the continuous line of thought, which I have assigned to myself, I wish to express the diffidence which I honestly feel. In former articles I have been collating facts. All my remarks have then been based on a strong foundation. Evident and positive proof has offered itself for each separate consideration, and whatever of argument has been introduced, has been confirmed by positive illustration. I now enter upon a more abstract division of the subject, in which I am obliged to sustain my position chiefly by simple reasoning. I know too well the inherent difficulties of the subject, and my own inexperience to expect complete success; but this I fully believe—that the principles are correct—and I may hope that even their imperfect statement will not be without some good influence.

I design to call in question the wisdom of our *age* which has approved the present missionary arrangement; and if the opinions which follow should seem to be inconsistent with that reverence and submission which, as a true son of the *Church*, I owe, I defend myself by affirming, that her present missionary operations are not her own, but such as she has adopted to the exclusion of those which are legitimately her own. This I shall prove in subsequent articles.

It is necessary, before entering upon the proposition of the present article, to sketch the important features of modern missionary plans:—

Their object, of course, is the conversion of the world. They hope by a zealous and prayerful use of means, so far to influence the human race in all its branches, that it shall be induced to accept the religion of the Gospel. The means or plan, which has been almost universally adopted, is that of establishing schools and printing presses. Ministers, laymen, and women, have been sent all over the world, among savages and the half-civilized, and have every where collected children into schools of learning, and struck off innumerable books which have been widely scattered throughout the surrounding nations. They expect by their books to convey a knowledge of the doctrines of the Gospel into the hidden and otherwise inaccessible corners of heathenism. By their children's schools they expect to awaken, in the minds of the scholars, and through them in those of their parents, an interest in learning and religion. Preaching, although not neglected, is entirely secondary even in the missionary operations of the Church.

Such is a concise, and I think, just relation of present missionary plans. I now proceed to prove, that they are unphilosophical; *i. e.*, that according to natural reason they are inadequate to the result which they purpose to effect.

By a reference to the simple arithmetical calculations which have been made in a former article, and by a single thought upon the countless millions of the unconverted, it will be seen, that the *immediate* efforts of all Christendom will be insufficient to produce the result desired—the salvation of the world. We have not men or money enough, even if we give all that we possess of both, to carry the Gospel to all those who are without it. We must raise up an adequate native agency, and this agency must have the power of reproduction.

In fact, have modern missions accomplished this in any considerable degree? They have native school teachers, and perhaps preachers; but how are they sustained? Chiefly by Christian contributions. They are taken into the service of the mission, and the Board at home has to support its own converts. Hence, the more successful we are, the more are we burdened.

In just theory, will the present plans ever be able to raise up such a native agency as is positively necessary for success?

The printing press.—In our country of diffused education, we find vast numbers who are unable to read. Are the number of the ignorant fewer in lands of great darkness? Where, then, is the reasonableness of this tremendous flooding of heathen countries with books? Can they read? Is education so wonderfully diffused, that this continual clatter of presses, and this wide system of book scattering, is to produce the harvest of seed scattered upon good ground? The incalculably largest proportion of the inhabitants of unchristian lands are unable to read, and the remainder, although willing to pore for the sake of their novelty, over strange books for a while, will, as soon as the novelty wears away, throw them aside. The influence of early habits, and the ten thousand temptations of familiar and surrounding bad influences, will, among heathen, destroy millions, where an overwhelming flood of books will save one. I do not say this unadvisedly. Printing presses in the remote east have been busily worked for several years. In some places books are printed faster than they can be distributed. They are piled up in the storehouses, ostensibly to be used when occasion offers; actually to be devoured by insects. Immense numbers of works which cost the money of Christians have thus been destroyed. Again, although the heathen are eager for books, and throng around the distributor to get them; they are known to carry them away not to read, but to tear in pieces, in order that they may see how they are put together. Again, where are the converts? Millions have been spent in book-making, and enormous efforts have been put forth in their distribution, and with what result? At long intervals, anecdotes travel over the waters and go the whole round of religious newspapers, the purport of which is, that some missionary, travelling somewhere, has been particularly cheered by finding an old copy of some former missionary's translation of some part of God's word, which some poor old man has kept, and is able to talk about: and we are invariably informed, that one such fact as this, is enough to repay us for all our efforts, prayers, and gifts. Must Christians, because they are Christians, throw aside their common sense? Is religious faith, and an unfaltering trust, incompatible with a proper exercise of our reason? Away then, with this religious sentimentality! It is sickening. It is weak. It is unholy.

Although the illustrations here given are drawn from other than Church missions, yet the principles which they illustrate bear equally upon us. We are following the same plan, which possesses the same defects, and which will ultimately lead to the same failure.

Schools.—A few children are taken from their parents, supported at the Society's expense, and taught as if they were civilized. It is hoped that as they grow up, they will become teachers themselves, and thus spread learning and religion. What a direct violation of the first principles of human nature is this plan! We design to influence barbarians. We think they can be more powerfully influenced by those of their own nation. We wish to raise up a native agency. We therefore collect as many children as we can induce to come to us; we instruct them in very much the same way that civilized and Christian children are instructed; we change their habits; we teach them, in a measure, the manners and habits of civilized men; instruct them in the learning of a cultivated nation; we thus almost remodel them, denationalize them, and they are henceforth partially civilized, no longer barbarians. Have we obtained a native agency? There was once a jackdaw that habited himself in peacocks' feathers. For a while he strutted in borrowed plumes, but finally was driven out, not only by his new companions, but by his old associates. The fables of Esop are full of instruction.

The children of barbarians, whom we have thus changed, are thereby unfitted for either condition. They are not completely civilized; they are no longer, in their habits, barbarians. Their influence is weakened among their own countrymen. They are less calculated to influence them than others of some definite character, although that character is entirely different from their own.

Even if the immediately preceding considerations are unsound, and schools really raise up a native agency, still the plan is unphilosophical, because inadequate for the proposed result. The course of instruction is mainly mental and moral. The minds are stored with civilized lumber, and the dispositions are softened by moral teachings and persuasion. Religion is introduced wherever it is possible to introduce it, and the hearts of the children are carefully patched. The result is, the intellectual and moral instruction of the many, and the conversion of the few. When they leave the school, since they have no means of self-support, they must be taken into the pay of the mission, if we wish for their assistance as instructors. The mission can only pay a few, and the remainder must return to their barbarous relations. They go to them with the morality they learned at school. Early lessons of morality, even in a Christian land, we find insufficient to preserve the man from evil influences. What then will be their weakness, where every influence is bad? Their morality must soon leave them, but their improved intelligence does not leave them. They have grown wicked, and the very instruction of the missionary, makes them stronger in their wickedness. The greater number of these children then, are worse off than before; and their power of doing mischief, in opposing the Gospel, is fearfully increased.

The few that were converted, are occupied again in teaching schools, which schools exhibit the same disastrous result.

The number of scholars who are collected and brought under even these poor influences, is very small; not a drop in the great ocean of barbarism. Their utmost influence is comparatively nothing, when we consider the vast population which is to be affected; and even this weak influence is in a large, perhaps its largest, proportion, bad.

What has been said of barbarians will apply equally well to the half civilized, and degenerate Christian people among whom our missions are established. Although some good is effected, yet vast evil is done by the same agency; and all the influence brought to bear, produces no appreciable effect upon the great mass of the people.

Preaching.—This, the third and least used part of modern missionary plans, is probably their conservative power. Even the little mingling of this leaven has produced probably far greater results, than all the other grand efforts conjoined. It is this which has carried the Gospel as it was designed to be carried; and the results which it has produced, although meagre because clogged by its supports, is still encouraging. It shows its strength, if it can accomplish so much under such great disadvantages. Our missionary clergy ought to have confined themselves to this, which would be fulfilling their commission. Wherever they have preached most, they have been most successful; and those missionary stations which have been most eminently preaching stations, have succeeded best. Against preaching I have nothing to object. Against it, conjoined with and clogged by other means of influence, there is much to object. What those objections are, need only be adverted to here. They will readily suggest themselves to those who have been patient enough to read the foregoing parts of this article. The chief business of the missionary being book-making and distributing, and school teaching, he has but little time or energy left for preaching, and this will account in part for its inadequate results. The objection, which I submit for consideration to this part of the plan is, that it is a part, and an inferior part, instead of being, as it should be, the superior and almost sole division.

Lest I should have failed in giving a clear idea of my meaning in this article, and lest the abridgments in the thought, which it is necessary to make, in order to bring the series within readable bounds, should seem to have compelled me to pass over important points without sufficient explanation, I will sum up the whole, and endeavor to exhibit its reasonableness by an argument from analogy.

Our object is to influence a vast people. Human nature is every where the same, and the principles of influence are of universal application. Hence, from our experience of the best method of influencing men around us, we can argue almost with certainty, to the best methods of influencing those that are far away from us.

It is often the case that men appear among us who design to establish a new sect, or a new religion, *e. g.*, Owenites, Mormons, &c. They wish to make as many proselytes to their peculiar notions as it is possible for them to make. (Herein they have an object exactly similar to ours when we send missionaries to other lands.) Suppose they came among us and scattered their books, and established two or three schools in some of our seaport towns, and preached *during a small leisure* to such congregations as they could occasionally collect; how long would it take for them, if they confined themselves to this plan, to make any considerable impression, even upon this country, where novelty is loved for its own sake, and where the means of diffusion are almost unbounded? We perceive that such a plan might be pursued for a generation, and the result would be insignificant; what then can we expect from a plan that fails under the most favorable circumstances, when we apply it where circumstances are unfavorable? If this plan fails among Americans, who are continually seeking for something new, and often seem to adopt views and notions from very oddity; what can we expect from it among people who are almost inveterately attached to old superstitions, who have inconsiderable means for the diffusion of information, whose religions are so agreeable to their carnal natures that they have small desire to change them, and whose moral and mental capacities are so lethargic that they must be awakened before they can be fed?

The teachers of heresy in America, make no such egregious mistakes. They come forth boldly in public and preach their doctrines. They preach their most startling opinions first, and thus attract the attention of crowds. They make themselves as public as possible, and travel about from place to place, every where proclaiming boldly and fearlessly their dogmas. How they succeed, every lover of true religion knows full well.

Why do they succeed? Because they follow that course which is consistent with the laws of human influence. Because, although in a bad cause, they use those means by which good causes are successful. Because, in their primary arrangements at least, they are not unphilosophical.

I hope the arguments and illustrations of this article will make it appear plausible at least, that our present missionary operations are unphilosophical. F.

For the Churchman.

Mr. Editor,—The perusal of the observations of your correspondent "F." on "Foreign Missions," led my mind into serious speculation on this momentous subject. I have travelled much, and taken particular pains to inform my mind well in every place that missions existed, through which I passed. It may be a trivial observation, but I have ever thought, that "Providence only aids the willing." The main cause of want of success in missions in the first place, is, I fear, the non-concurrence or divisions of opinion among the various bodies of Christians who send out missionaries. How can an uninformed being distinguish the shades of doctrine which divide the Presbyterian, the Baptist, &c., &c.? Often have I heard the unenlightened native of the East ask, "If these men cannot agree, why should they pretend to teach me?" What reply is satisfactory for answer to such a question? If you tell him the "Saviour died for all," the Baptist steps in and says, "only for those who are *immersed*;"—the Presbyterian says, "avoid Erastianism, and heed not its words;"—the Episcopalian alone exercises charity, but finds his views counteracted. Is perversity to man forever the better aspirations of our nature, and will not man for a time sink his prejudices and his bigotry in oblivion, and act in concert for the *welfare of the heathen?* Alas, poor human nature, I fear not!

Another evil is, that "we fit not the men for their task" either by education or circumstances, but I will speak of this hereafter. I have intruded too far already.

Yours, respectfully,

April 24, 1843. R. Court.

For the Churchman.

CLOSET PIETY.

I see not how a Christian can ever wander far away from God, who habitually discharges the duties of his closet with conscientious fidelity. Let him with the return of every morning lift up his heart in prayer and praise, and meditate heartily in the word of God, and he will come forth from his closet with strength to overcome the world, the flesh, and the devil. And before he folds himself in his bed, let him again heartily engage in these secret duties, and he will surely be kept as the apple of God's eye, and no manner of harm shall come upon him. Then what a loving sight would we behold always at the holy communion altar! We should see every one humbly kneeling, dressed in his white garment of salvation, and by faith hear the voice of the great Master of the feast saying to each of us, "Eat, O friends, drink, yea, drink abundantly, O beloved!" And when we mingle with the world, they would point us out as "a peculiar people," and all would "take knowledge of us that we have been with Jesus."

The closet should daily be to the Christian what the Holiest was to the high priest; the place where he sees the manifestations of God's favor to himself, and to the Church. It should be a Bethel *to him*, where he sees the angels of love, those "ministering spirits, sent forth to minister for them who shall be heirs of salvation," hurrying to and fro from God to man. It should be to him Peniel always, where he wrestles with the angel of the covenant for his own salvation, and for the peace, unity, and concord of the holy Catholic Church.

The chief reason why there is so little religion visible in the world, is because there is so little in the closet.

How strangely it sounds, when for the sake of giving emphasis to this truth we say, that *Leighton* seldom prayed in secret! *Taylor* scarcely ever prayed in his closet! *Sutton* always hurried over his closet duties as fast as possible! *Patrick* never prayed unless in public! *Hobart* rarely knelt in his closet! *St. John* never went alone to pray, unless on some very extraordinary occasion! *St. Paul* hurried through his closet duties in a very few minutes! How absurd is all this! How wicked would be such sentiments if seriously expressed!

The very instant our eyes rest upon an eminently holy man, we naturally associate with his history much prayer in the closet. *Closet piety* and a *life of holiness* are indissolubly linked as cause and effect.

And when we see a Christian in the world who is formal, covetous, proud, ambitious, we can very easily arrive at the true conclusion that he prays but little in secret.

The moment we think of such men as Leighton, Taylor, Sutton, Patrick, Hobart, St. John, St. Paul, and a host of such worthies, who have shone as stars of various magnitude in the Church, we are led to feel that they lived near to God every day. And how else can this be done except by secret prayer and praise?

Could a devoted minister follow his people to their respective dwellings, and watch their movements during a whole day, he would often be enabled to give a satisfactory answer to his own heart, when mourning over the desolations of Zion. Alas, the great majority of his flock seldom turn aside to pour out their souls in secret prayer for the servant of Christ who labors among them, and for the beauty of the Lord to appear in His holy temple! Oh, when the ensigns of judgment are displayed on the clouds, and the magnificence of those awful realities,

which now in calm meditation make us cling closely to Christ, are experienced by us all, how lamentably deficient in spiritual religion will appear the Church which Christ has purchased with his precious blood! "The work of faith," it is true, will save us "so as by fire," but the "labor of love" will keep us forever humble in Heaven. A few, indeed, who by the ministry, or by private influence, or by benevolence, and fervent piety, have "turned many to righteousness, will shine as the stars for ever and ever." But the mass who have named the name of Christ, will be infinitely rewarded if they are allowed to shine only as the nebula of the milky-way!—But, it is not too late yet for us to recommence a new life of active faith in Jesus Christ. Let us *live near to God our Saviour in our closet.*

"Even human lore will shrink from sight
Here in the coarse rude earth:
How then should rash intruding glance
Break in upon her sacred trance,
Who boasts a heavenly birth?

"So still and secret is her growth,
Even the truest heart,
Where deepest strikes her kindly root
For hope or joy, for flower or fruit,
Least knows its happy part."

Walden. H. H., Jr.

For the Churchman.

Mr. Editor,—"Your correspondent J. M. W. suggests to the Corporation of Trinity Church in this city, the propriety of postponing the erection of the spire of their church until their means will enable them to construct it in a style every way accordant with the magnificence and elegance of the building. The suggestion is a wise one. No matter how long the time occupied, Trinity Church should be kept in course of completion until the whole will answer thoroughly the just expectations excited by the very superior skill and taste thus far perceptible in it. I trust that the suggestion will be duly weighed by that intelligent and respectable vestry. Their new church belongs to the age and country, and there can be no intrusion or indelicacy in respectful suggestions from any quarter.

I humbly conceive too, that the same principle may be very legitimately and properly carried farther. Where a portion of the Church of Christ has committed to its trust and responsibility such immense means for promoting the interest of that Church, and the honor and glory of its divine Head, it cannot be wrong to consider its affairs as in a measure reaching beyond the ordinary bounds of individual and corporate action, and justly attracting the solicitous regard of all to whom such holy objects are dear. On this principle, and with entire respect and deference, your present correspondent would also venture a suggestion.

It is a matter of increasing public notoriety, that while the erection of Trinity Church necessarily causes an immense outlay, such is the present financial condition of the corporation, as to have compelled them to withhold certain annual grants, which have long been a source of great benefit to the Church in this city and diocese. The evils attending this step, it is very obvious, must in various ways be reciprocally great. The remedy I would propose is, that *the building be entirely suspended*, until it can be carried forward in perfect consistence with other expenses of vastly more immediate connection with those interests which should be the dearest to every heart warmed by true love for Christ and his Church.

I might add much to commend the subject to the very *solicitous* regard of all concerned. I prefer leaving it, however, to its intrinsic claims to their most serious and careful consideration; and have but to express, Mr. Editor, the respectful hope, that there may be no avoidable delay in giving it the advantage of the interest which it will derive by a place in your valuable columns.

For the Churchman.

"MUSIC OF THE CHURCH."

From the Preface to the Prayer-book it appears, that the Convention introduced a number of alterations and amendments into the service, which they did not think it necessary to enumerate, but for which they refer to a comparison with the Book of Common Prayer of the Church of England.

In the new book, some parts of the English Service are altogether omitted; such for instance as the *Athanasian Creed*, the *Commination*, &c.; whilst others are abridged, as in the case of the *Benedictus*, of which the last eight verses are left out. In like manner the permission to sing the Creeds and Litany expressly given in the English form was expunged from the rubrics to the former, and the title of the latter, before transferring them to ours. It is believed that in all these cases it was the purpose of the Convention to prevent the use of the portions of the Service above enumerated, and also to prohibit the singing of the Creeds and Litany, although allowed and practised in the English Church.

In the English Service there would appear to be some ambiguity in the rubric for Evening Prayer, leaving it doubtful whether the Lessons might not be sung as well as said; or whether the Canticles after the Second Lesson were permitted to be sung. In regard to the Morning Service no such ambiguity exists, the Canticles after the Second Lesson being directed to be "read," unaccompanied by any permission to sing them. The Convention inserted in the rubric in the new book an express permission to sing the Canticles after the Second Lesson in the evening, and had they intended a similar permission to apply to those in the Morning Service, it is scarcely to be presumed that they would have left it to be inferred.

In the English Prayer-book we have the Psalter "pointed" as it is to be said or "sung" in churches; and although in the "Order" it is appointed to be *read through* once every month, express permission is elsewhere given to "sing" it. Thus, in the rubric for the Evening Service, "Then shall be said or *sung* the Psalms in order as they are appointed." In our book the Psalter is pointed for reading only, not for singing; and the permission to sing was expunged by the Convention both from the rubric and the title, evidently with the intention that the Psalms should not be "sung" in their churches.

In the "Ratification" the Convention declare the Book of Common Prayer, as put forth by them, to be the Liturgy of this Church, and require that it be received as such by all the members of the same. In this book is given, in express terms, permission to "sing" the *Venite*, the *Te Deum*, the *Benedicite*, and the Hymns in the Evening Service. No such permission whatever, express or implied, is given to sing the *Creeds*, the *Benedictus*, the *Jubilate*, the *Psalms*, the *Litany*, or *the Responses to the Commandments*. "*A verbis legis non est recedendum*," is a maxim quite as applicable to the regulations of the Church as to the laws of the State, and only those will seek to depart from it who wish to appear wise above what is written. A. W. B.

New York, April 17th, 1843.

For the Churchman.

ST. JOHN'S CHURCH, STAMFORD, CONN.

Dear Mr. Editor,—It will be gratifying to many of your readers to learn, that this beautiful edifice has been completed, and was consecrated to the service of Almighty God by the Bishop of Connecticut, on Wednesday, the 19th instant.

With your permission, I will occupy a short space in the columns of the Churchman, in giving a narrative of this solemn and interesting occasion, and some attendant circumstances.

The old parish church, which was built in those days of puritanical opposition, when the Church scarcely had a resting place in Connecticut for the sole of her foot, had become much dilapidated and rendered uncomfortable and unfit for use, and the growth of the parish was such, that it was impossible to provide sufficient accommodations for kneelings and sittings. Under these circumstances, the vestry determined to erect a new building; which, while it should be commensurate with the wants of the parish, should redound to their praise as liberal-minded Churchmen. The corner stone was laid something like a year ago, and the edifice completed a few weeks since. It is highly creditable to the liberality of the parish and its friends, and too much applause cannot be awarded to the architect, Thomas P. Dixon, Esq., who has exhibited great skill and an extensive knowledge of Catholic architecture. The Church is exceedingly chaste and beautiful, and built in as strict accordance with the Gothic style, as the nature of the material (it being a wooden structure) would allow. It is large and very commodious, having no galleries (except a small one for the organ and choir) and capable of seating with ease nearly six hundred persons. The tower presents a noble appearance, and is finished with a neat, graceful spire, partaking of the decorated character. The whole exterior is harmonious and imposing. The interior arrangement is in keeping with Catholic taste and principle. Galleries—always a defect—are, as before remarked, excluded. A recess is built for the chancel, which is approached by three steps, emblematic of the mystery of the Holy Trinity. The screen within the chancel is of richly wrought tracery work, and extends entirely around. Over the altar is a large window of rich stained glass. The pulpit and reading desk are without the chancel at either end of the same; thus bringing directly before the view of the people the altar, and the place where are performed the most solemn and holy services of the Church, and where alone the minister of Christ exercises the priestly character of his office, and which should be ever separated from the other services. Over the rector's pew is placed a marble tablet to the memory of the founder of the Church in Stamford, the Rev. Dr. Ebenezer Dibble, who was a missionary of the "Society for the Propagation of the Gospel in Foreign Parts," and who entered upon his duties in the year 1748, and continued in this capacity until the close of the revolutionary war, after which he fulfilled his duties unconnected with the Society in England until his death in 1799, having served at the altar of St. John's for fifty-one years. He was a man dearly beloved in the Church, and universally esteemed and respected without.

The wood work is painted in imitation of black walnut. On entering the church, the whole appearance is solemn and impressive. The lofty arch, and the mellow light transmitted through the chancel window, and the venerable style of the structure, are calculated to fill the mind with that solemn reverence and awe which should always follow an erring mortal, as he steps within the consecrated house of the holy God.

The day selected for consecration was unpropitious, and in consequence of the inclemency of the weather, the attendance of the clergy was not as large as was expected. There were however present, in addition to the bishop of the diocese and the rector of the parish, the following clergymen from the Diocese of Connecticut, viz:—The Rev. Doctors Croswell and Meade; the Rev. Messrs. Yarrington, Nicholls, Miller, Purves, Guion, Hoyt, Bull, and Atwill. Also, from the Diocese of New York, the Rev. Dr. Coit, and the Rev. Messrs. Chauncey, Harris, and Partridge. At half-past ten o'clock the bishop was clothed in his Episcopal robes, and the clergy were all robed in their surplices, the truly authorized garment of the Church, and being thus clad in the only proper way, the effect was truly interesting. The procession moved from the rectory in the following order: Citizens of the village, members of the parish; the architect and builder of the church, with the workmen; building committee; wardens and vestrymen; the clergy; the Right Rev. the Bishop of the Diocese, supported by the rector of the parish, and the Rev. Dr. Croswell. The instrument of donation was presented to the bishop by the senior warden, William Welles Holly, Esq., and was read by the rector. The sentence of consecration was read by Rev. Dr. Meade, rector of St. Paul's, Norwalk. Morning Prayer was read by Rev. Dr. Coit, rector of Trinity Church, New Rochelle, and the sermon preached by Rev. Dr. Croswell, rector of Trinity Church, New Haven. Text, Jer. 2: 3. —"Holiness unto the Lord." The discourse was admirable throughout, and went to show that the places consecrated to God, were indeed holy, and every thing connected with them, and cannot be appropriated to any purpose but God's worship, without awful profanity. He remarked, with much force, upon the evil consequences to religion resulting from a light estimation of what is set apart for God, and irreverence for the places consecrated to the worship of the Father, Son, and Holy Ghost. The sermon gave great satisfaction.

Evening services commenced at half-past two o'clock. Evening Prayer was read by Rev. Mr. Hoyt, rector of St. Stephens, Ridgefield, and the sermon preached by Rev. Dr. Coit, of Trinity Church, New Rochelle, from St. Matthew, 6: 20. It is is impossible to convey any adequate idea of this sermon. It was full of sound and wholesome doctrine. After the sermon, the bishop administered the holy rite of confirmation, and eighteen persons knelt at the altar rail to receive that apostolic ordinance.

The church throughout the day was crowded, and many persons were unable to get admittance. The music was of a high order, in excellent taste, and appropriate to the occasion. This is a brief account of an occasion which called forth one of the most interesting solemnities of the Church Catholic. It is an occasion long to be remembered by the parishioners of St. Johns, and although the festival of Easter was saddened with a farewell to that venerable temple of the dear crucified, within whose walls are clustered many hallowed associations, the newly consecrated temple will bear some faint resemblance to the magnificence of that "temple not made with hands, eternal in the heavens." May many weary souls be refreshed within its peaceful walls. May many faithful hearts be there, knit together in communion of saints, and guided by catholic truth, reach a bright reward. "Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sake I will wish thee prosperity." D. H. H.

New York, Feast of St. Mark, 1843.

THE CHURCHMAN.

SATURDAY, APRIL 29, 1843.

REMOVAL.—On the first of May the Office of THE CHURCHMAN will be removed to No. 109 Nassau-street, up stairs, one door below its present location.

At the adjourned meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, held on Monday, April 24th, Gerrit G. Van Wagenen, Esq., was elected Treasurer. Much important business before the Corporation was transacted but in small part, and it was determined to hold another adjourned meeting, in the Sunday School Building in the rear of St. John's Chapel, on *Wednesday, May 3d*, at half past 5 o'clock, P. M.

☞ The Rev. Dr. Muhlenberg, having gone on a short visit to England, the Rev. Dr. Wainwright will act in his place as the Rector of St. Paul's College, for the remainder of the present session. Dr. M. expects to resume his duties on the first of October next.

Communications may be addressed to the Rev. Dr. Wainwright, or to the Secretary, Rev. Liburtus Van Bokkelen.

ST. PAUL'S COLLEGE.—Our best wishes accompany the Principal of St. Paul's College in the voyage to England, which the interests of the Institution have long rendered desirable, and which the severe and unremitted duties of fifteen years have made in a manner necessary to his health. That a literary institution, unendowed and sustained only by private enterprise, should so long keep the even tenor of its way, amid all the changes and chances of this mortal life, is some proof of stability. A summer's absence of its Principal will be but a small incident in its history, and we are assured that, Providence permitting, Dr. Muhlenberg will return in the fall to prosecute, with new vigor and the advantages of enlarged observation, the great business of his life. There are few persons in whose hands Dr. Muhlenberg would be willing to confide his important trust; and assuredly none more worthy of the trust could be found than the accomplished gentleman and scholar who has consented to accept it. Dr. M., it will be seen, expects to be absent but three months of term time. Again we wish him a pleasant voyage and safe return!

AN AFFECTIONATE INVITATION TO THE HOLY COMMUNION. *Being Selections from the works of eminent English Divines. By* BENJAMIN DORR, D. D., *Rector of Christ Church, Philadelphia.* Philadelphia: R. S. H. George.

This neat little volume, which may be had at Appleton's, will be found to be an edifying companion by those who desire to walk in the ways of the Church. Besides the "Exhortation to the Holy Communion," which is written by Dr. Dorr, it contains several brief treatises selected from contemporary writers of the Church of England, viz., the Rev. James Duke Coleridge, Archdeacon Wilberforce, the Rev. Edward Berens, and Bishop Wilson of Calcutta.

CREDULITY, *as illustrated by impostures in science, gross superstitions, and fanaticism. By* JAMES MACDONALD. New York: Robert Carter, 58 Canal-street.

In this little volume, the extravagances of Animal Magnetism, and some other follies of the present and past ages, are hit off with a good deal of sprightliness, though not always with the caution which avoids the opposite extreme.

At a meeting of the Standing Committee of the Diocese of New York, held on the 21st inst., the *Rev. Horace Hills, Jun.*, and the *Rev. Maunsel Van Rensselaer*, Deacons, were recommended to the bishop for Priests' Orders; and *Mr. Elijah Guion, Jun.*, was in like manner recommended for Deacons' Orders.

For the Churchman.

Mr. Editor,—I have long been desirous o asking you what is the character of the sacrament of the Lord's Supper as administered by the Roman Catholic Church to the laity. The priests alone receive the consecrated wine; the laity are only allowed to eat the bread. Now my question is this: do the laity receive the true sacrament of the Lord's Supper? Our Saviour was more particular to command the use of the wine than the bread. In the conclusion he says, "drink ye all of this." Do the laity in the Church of Rome truly receive the Lord's Supper? If you can cast some light upon that subject, it will be gratefully received by H. R.

It is a common remark that the laity of the Roman Church receive but half the sacrament of the Eucharist; but we apprehend that it would be more strictly correct to say simply that they do not receive the sacrament.

A sacrament, according to the Trent Catechism, is a sensible thing, which, by divine institution, has a power of causing as well as signifying holiness and righteousness. Now what is the sensible thing to which our Lord has annexed the grace of the Eucharist? It is neither bread alone, nor wine alone; but bread and wine; and therefore it is not either separately from the other but both together, which make one sacrament: so that unless both are received, the sacrament itself is not received. Hence the laity of the present Church of Rome, who are deprived of the cup, do not, strictly speaking, receive the Eucharist.

It is, however, a distinct question, and one which we feel more hesitation in answering, whether they receive the grace of the sacrament? For the sacrament and the grace annexed to it are not *absolutely*, but only *ordinarily*, inseparable; and it is confessed that where the sacrament cannot be had, the grace is dispensed to those who heartily desire it. Thus the grace of Baptism may be conferred without the material element where the latter cannot be procured. Thus the grace of the Eucharist is conferred on those who are of necessity debarred from receiving it sacramentally, provided they receive it spiritually; i. e., "in desire eat the heavenly bread set forth and perceive its fruit and usefulness by means of the faith which worketh by love." So also in communicating the sick who are unable to receive the sacrament, we have no doubt that the grace of the Eucharist is not withheld, though the whole or part of the sensible thing to which it is ordinarily annexed fails to be exhibited.

Now when it is considered that the lay members of the Church of Rome are deprived of the sacrament of the Eucharist, through no fault of their own, but solely through the error of their spiritual guides, and that their want of the sacrament is, on their part, a matter of unavoidable necessity, there seems good ground to believe that the grace of the Eucharist is not withheld from them in consequence of the sacramental defect. This, however, is only said on the supposition that they really *desire* the sacrament, and *manifest* their desire in all proper ways. We refer of course to the Roman Church in those countries in which the bishops of the Church acknowledge obedience to the present Roman Pontiff; but where, as in England and in this country, there are other successors of the apostles who administer the sacraments according to CHRIST'S institution, it is obvious that the plea of necessity cannot avail.

The deprivation of the cup is one of the latest abuses in the Roman Church. So late as the 13th century, (as we learn from Aquinas, Sum. part 3d, q. 80, a 12,) the custom was only partially observed. It is a plain departure from the institution of CHRIST, not in a *circumstantial*, but in the *essence* of the institution, over which the authority of the present Church has confessedly no control; and it is therefore one among many proofs of the fallibility of the Roman Church, and consequently of its being a branch only of the Catholic Church. It is not by the miserable sophistry and fallacious precedents of Bossuet, but by a return to primitive usage, that this bar to Catholic unity is to be removed.

The last Lecture in Bishop Onderdonk's Course to Candidates for Orders, and Young Men expecting to become Candidates, intended to have been delivered to-morrow evening, is again postponed on account of the expected anniversary, on the same evening, of the City Mission Society. He hopes to deliver it on some Sunday evening after his return from his approaching visitation, and prior to the Commencement of the General Theological Seminary.

The Rev. Thomas P. Tyler has resigned the charge of Grace Church, Canton, and resides for the present at Brattleboro', Vermont.

A PARDONABLE MISTAKE.—The Catholic Herald lately paraded the names of *ten* persons who, after all the ado about "Oxfordism," had been seduced from the Church of England to unite with the Papal Schism. How ridiculous is this outcry about the increase of Popery, when it is sought to be supported by specific allegations! But even these allegations are not to be taken as synonymous with facts; as is shown in the case of Mrs. Wood, the story of whose pretended "conversion," which has been so boastfully displayed, turns out to be untrue. In this instance, however, we attach small blame to the Romanists, but regard their statement as a very natural mistake; the unhappy lady having been sent by her friends to *a retreat for the insane.*

The following extracts are from the Oxford University Herald of March 18th, and March 25th:—

Mrs. Wood, the Vocalist.—Some sensation was created in the theatrical circles by an announcement that Mrs. Wood had become a convert to the Roman Catholic faith; and having separated from her husband, was about to take the veil. The following, which we find in Saunders' Journal, is, we believe, the true version of the affair:—

"*Mrs. Wood, the Vocalist, Wakefield, February* 14.—I hasten to acquaint you that Mr. Wood has determined to place Mrs. W. in the 'Retreat,' a superior place for persons afflicted with aberration of mind, at York—under the care of the Society of Friends, I believe; and I understand she is now placed there." It is melancholy to find a cloud so dark overcast a day of such brightness.

MRS. WOOD.

To the Editor of the Oxford University Herald:

SIR,—You will, I am quite sure, have no objection to my contradicting *in toto* the statement in your paper of last Saturday relative to the conversion of Mrs. Wood to the Catholic religion. To my certain knowledge the statement in question is an absurd hoax, which can produce no other possible effect than inflicting pain on more parties than one. You very justly stigmatized the conduct of the silly person who sent a hoax to the *Morning Herald* about the Rev. Bernard Smith, and all sensible persons saw through it at once: yet it afforded matter to your Oxford contemporary, and other vile and disreputable papers, (as the Protestant *Journal*,) for seriously charging Mr. Smith and the leaders of the Oxford movement with the most execrable dishonesty. What may have been the object of the author of this hoax, or of that relating to Mrs. Wood, I cannot say; but, at all events, when we see that the consequences they produce are such as seriously to affect the characters of individuals, every one must agree in the propriety of holding up the perpetrators of these falsehoods to universal detestation.

I give you my name and address, from which, if I mistake not, you will at once perceive that I am in possession of means of as accurate information as can be derived on a subject like this.

I remain, Sir, with great respect, very faithfully yours, A. B.

The following is the extract referred to in our notice last week of the memoir of the Rev. Samuel Fuller, by his son. It is taken from a sermon preached by Mr. Fuller, sen., August 7th, 1803,* seven years before his ordination in the Episcopal Church, and with the advantage, as is believed, of no other book than the Bible to guide his inquiries. In this view, the whole extract is remarkable, and some passages are particularly striking; e. g., "There is nothing in the Scriptures to induce the belief that the churches governed the apostles, but on the other hand, that the apostles controlled the churches."

"Aaron and his sons, who officiated in the priest's office in the Israelitish Church, did not take this office upon themselves, neither were they appointed to it *by the body of the Church*, but by the express command *of God*, (Ex. chap. 28.)

All the laborers in the harvest, since the commencement of Christianity, have been commissioned by *Jesus Christ* to their work.

The seventy who went into the cities of Judea to call the attention of the people to the Messiah were sent *by Jesus*, (Luke 10: 1—16.)

The twelve apostles were *ordained by Christ*, and *by him sent forth* to preach, (Mark 3: 14.)

Paul, speaking of the officers in the Christian Church, represents them as being placed there *by God himself*. "And *God hath set* some in the Church, first apostles," etc., (1 Cor. 12: 28.)

Under the Christian dispensation, the first laborers in the harvest were the *apostles*, who received their commission immediately from Christ. Said he to them: "As my Father hath sent me, even so send I you," (John 20: 21.) These apostles, by virtue of their commission which they received from Christ, ordained others, and these ordained still others, and in this way there has been kept up a *succession* of laborers in the harvest unto the present time, and in this way a succession of laborers will be preserved in the Church even until the second coming of Christ. By preserving this succession is fulfilled the promise which Christ made to his apostles: "Lo, I am with you always, even unto the end of the world," (Matt. 28: 20.)

In the time of the apostles, there were three orders of laborers in the harvest. The first was that of apostles, the second that of presbyters or elders, and the third that of deacons. In these orders the lower order was in subordination to the higher. Presbyters or elders were inferior to the apostles, from whom they derived their authority; the apostles, by virtue of the commission they had received from Christ, ordaining elders in every church. Presbyters were in the time of the apostles also sometimes called bishops or overseers, because the oversight and government of the churches in which they resided devolved on them. There was also in the Church an order of men called deacons, who were inferior to apostles and to presbyters.

To some of these *orders* the Scripture gives other names besides those of apostle, presbyter and deacon. In the 12th chapter of the 1st Epistle to the Corinthians, verse 28, the apostle says, "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." It is not likely that the apostle, by this description of the officers of the Church, means as many *distinct* orders as are here enumerated; for an apostle might also be a prophet and a teacher, and might work miracles, and have the gift of healing, which is only a particular *instance* of working miracles. But by governments and helps, most probably is to be understood a different order from apostles. It is not certain but that by governments he means the order of presbyters or elders, and by helps he may mean the order of deacons; for as the apostles superintended *all* the churches, so in their absence the government or direction of *particular* churches was committed to presbyters or elders, who though in governing the church acted in subordination to the apostles, might consistently be called governments. Moreover, as the labor to be performed in all the churches was too great for the apostles to do themselves, it is most likely they had an order of men to accompany them and to assist in the performance of many things necessary in organizing, instructing and governing so many churches as we e under their care; and the order of men which the apostle in the first Epistle to the Corinthians calls "helps," and which in other places are called deacons, may be the order, which assisted the apostles in their labors; so that from the passage in 1 Cor. 12: 28, it cannot be certainly inferred that there are more than three orders of officers in the Church, namely, apostles, presbyters, and deacons.

In some things the duties of the three orders were the same, while some duties belonged exclusively to one order. It may not be easy to point out every particular duty which belonged to one order exclusively of the rest; it is most likely that it was lawful for the higher orders of officers to perform all the duties of the officers in any grade below them, while it was not lawful for officers in a lower rank to officiate in everything which belonged to a superior. For example, it might have been lawful for an apostle to perform all the duties of a presbyter and a deacon, and a presbyter might lawfully perform the office of a deacon, while it was not lawful for a presbyter to perform everything which pertained to an apostle, nor for a deacon to perform all the duties of a presbyter or of an apostle.

By consulting the Scriptures it will appear evident, that the apostles preached the Gospel, that they had a right to baptize, and that they sometimes exercised this right, that they organized churches, and had the superintendence of them, that they inducted others into office, and that they called to an account all offending *officers*. There is nothing in the Scripture to induce the belief that the churches governed the apostles, but on the other hand that the apostles controlled the churches. An apostle acted in the church the part of a father in a family, or of a shepherd among his flock. The good parent guides his family by precept, by example and by reproof, and the family is subject to his authority. The good shepherd goes before his flock, feeds them and takes the government of them. But it would be inverting the order of propriety for the family to govern the parent, or for the flock to govern the shepherd. The apostles ordained other officers in the Church. Ordination is office-work, and is to be performed by officers. The authority of the apostles to ordain was not derived from the *Church*, but from Jesus Christ. He did not first form a church, and then direct this church to ordain officers, but he first constituted officers, and these officers organized churches. The origin of churches is from officers, but the origin of officers is never from the Church. Timothy was ordained not by *the Church*, but by those officers who had right to ordain. It appears that Paul and others were concerned in his ordination. Said Paul to him, "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands," (2 Tim. 1: 6.) In the first epistle there is a similar exhortation, (4: 14,) "Neglect not the gift which is in thee, which was given thee by prophecy, and the laying on of the hands of the Presbytery." These two passages undoubtedly refer to the same transaction. It is quite evident, that there was *at least one apostle* concerned in this ordination; and it is not certain, but that all the rest of the Presbytery consisted of apostles. The apostles had a right to perform the duties of presbyters, as well as the duties of apostles, and on this account might sometimes be called elders. The apostles Peter and John called themselves elders: "The elders which are among you I exhort, who am also an elder," (1 Peter 5: 1.) "The elder unto the elect lady," (2 John 1.) "The elder unto the well beloved Gaius," (3 John 1.) If the apostles were elders or presbyters, as well as apostles, and sometimes called themselves such, then an assembly of apostles might be called a *presbytery*, or an assembly of elders.

Should it be said that this presbytery consisted of mere presbyters, with the exception of Paul, it will be seen by comparing the two accounts, that the hands of Paul were the instrument, *by which* the gift of God was conveyed to Timothy, or by which he was made a minister of Christ, while the hands of the presbytery were employed merely to signify their concurrence, or approbation. The apostle says, *by* the laying on of my hands, *with* the laying on of the hands of the presbytery. The difference between the two forms of expression is warranted by the Greek as well as by the translation.

The deacons of the New Testament appear to have been an order of men in some respects *on trial*, to qualify themselves for all the duties of a Gospel minister. Thus St. Paul, in his first Epistle to Timothy, (3: 13)—If all young men, who desire the work of the ministry, were in the first place, to be ordained deacons, they would then be on trial, and it might prevent the unscriptural practice of licensing candidates for the work of the Gospel ministry. Preaching the Gospel is office-work, as much as administering the sacrament of baptism, or the Lord's Supper. The apostles were sent *to preach*, as well as to baptize. No man has a *natural* right to preach any more than he has to administer the sacraments. Whoever *has* this right, it is *given* him, by virtue of Christ's commission to the apostles; and all ministerial right, preaching the Gospel not excepted, is received by being ordained by the imposition of the hands of those who have a right to ordain. To license candidates for the ministry without ordaining them by laying on of hands, is a practice wholly unfounded in the Scriptures, and is, I think, of a tendency in no way favorable to the general cause of Christianity."

* It was on the 14th of September of this year, that he preached at the ordination of his pupil, Rev. H. B. Stimpson. The ministry would of course occupy his thoughts at this season. In the sermon preached at Mr. Stimpson's ordination, he uses this language when addressing the pastor elect: "In the apostolic age, a bishop sustained the second grade of office in the Christian Church. It is the same office into which you are about to be inducted by the imposition of hands."

☞ The Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in the city of Hartford, Tuesday, 13th day of June next. Services to commence at 10 o'clock, A. M.

By order of the Bishop,
E. E. BEARDSLEY, Sec'y.

Cheshire, April 21, 1843.

TO CORRESPONDENTS.

"An Old Subscriber," "G. H. T. E.," "P. S.," and "D.," in our next.

TRACTS ON THE CHURCH, Nos. 1 and 2, are a reprint of some of the works of Bishop Griswold. The first is an excellent discourse on the Apostolic Office; and the second consists of a series of essays on the Reformation, which appeared in the Christian Witness; and which the aged bishop competed just before his death. They may be had at Appleton's.

THE FAITHFUL BISHOP: *His Office, Character, and Reward.*

Such is the title of the sermon preached by Bishop DeLancey, at the Consecration of Bishop Eastburn, and published at the request of the clergy who were present at its delivery. This sermon and the recent charge of the bishop will be greatly prized by our clergy and laity, as sound and eloquent expositions of the Church's doctrine on the points of which they respectively treat. Both are enriched with valuable notes.

PIOUS MUNIFICENCE.—Mrs. Emily Phillips, an obituary notice of whom is annexed from the Chronicle of the Church, has among other benefactions bequeathed the sum of $1,000 to the General Missionary Society of the Church, five hundred to Domestic, and five hundred to Foreign Missions. Mrs. Phillips has also bequeathed one hundred dollars to Christ Church, Hartford, for the purchase of Communion Plate, and directed a residuary legacy, the exact amount of which cannot yet be ascertained, but which will exceed a thousand dollars, to be paid to Washington College:—

"Died, at Middletown, on Saturday, April 15, Mrs. Emily Phillips, widow of the late George Phillips, aged 63 years.

"Mrs. Phillips was born at Wethersfield, where also her remains were interred, and had lived many years at Hartford. A somewhat eventful life had so widely enlarged the circle of her friends in various parts of our country, that, although she died with scarcely a single near relative, the decease of few private persons could create more extensive interest. Her character, long that of an established and mature Christian, had become so elevated and softened under many trials, that while to her it was emphatically 'Christ to live,' she steadfastly felt that 'to die was gain.' The warmth of her affections and the gentleness of her manners added grace to her zealous piety; and the spectacle of one from whom all the choicest ties of life had been successively withdrawn, reposing with so much patience, cheerfulness and chastened enjoyment, upon her everlasting hope, has often persuaded and strengthened those who surrounded her, to choose more firmly the better part. She was a faithful and affectionate member of the Protestant Episcopal Church, and fell asleep in its communion, and in the midst of all the aids which it brings to the dying believer."

INTELLIGENCE.

Bishop of Rhode Island.—The Rev. Dr. Henshaw has accepted, we understand, the appointment to the Episcopate of Rhode Island. It is expected the consecration will take place at the earliest period practicable, in June probably.—*Southern Churchman.*

We are informed that the rector, wardens, and vestry of St. John's Church, in this city, at the request of the rector, have invited the Rev. C. S. Henry, D. D., a Professor in the New York University, but a resident of this city, to become the assistant minister in the public services of that church; and that he has accepted the appointment, and will officiate *one half* the time. This, however, *will* not interfere with his duties as Professor in the University, where his talents and learning are fully appreciated. We have no doubt that his ministration here will be highly acceptable.—*Brooklyn Eagle.*

DIOCESE OF WESTERN NEW YORK.

Confirmations.—Bishop DeLancey visited Trinity Church, Seneca Falls, on Sunday, April 9th, where he preached twice and confirmed in the afternoon 20 persons. Prayers were read by the Rev. Mr. Acly, the rector, in the morning, and by the Rev. Mr. Wheeler in the afternoon. The next day, Monday before Easter, the bishop preached and confirmed 3 persons in St. Paul's Church, Waterloo; being the second confirmation in the latter parish, and making the whole number confirmed to be 28.—*Gospel Mess.*

Another Scrap for the New Book.—The Rev. Mr. Marsh, a "young man of good talents and great acceptableness" as a preacher and pastor, after about a year's residence with his people at Brandon, Vt., as a Congregational preacher, publicly renounced his dissent and avowed his adoption of Episcopacy, in a farewell sermon to his people, not long since, and is now on the list of candidates for holy orders, in the diocese of Vermont. The blessing of God be upon him!—*Christian Witness.*

DIOCESE OF MARYLAND.

Confirmations.—On Sunday, the sixth in Lent, in St. Paul's Church, Baltimore, forty-six persons.

On the same day, in St. Peter's Church, Baltimore, twenty-four persons.

On Tuesday before Easter, in the place of worship of Mount Calvary Church, Baltimore, nine persons.

On Wednesday before Easter, in St. John's Church, Georgetown, D. C., sixty persons; of whom thirteen were of Christ Church, Georgetown.

On Thursday before Easter, in Christ Church, Washington Parish, D. C., twenty-seven persons.

On the same day, in St. John's Church, Washington, D. C., at a service held for the congregation of the Church of the Epiphany, (not yet provided with a place of worship,) fifty-one persons; of whom twenty-six were of St. John's Church.

On the same day, in Trinity Church, Washington, D. C., sixty-nine persons.

Clerical Removals.—The Rev. Stephen G. Gassaway has been received by letters dimissory from the diocese of Ohio, and is officiating in Christ Church, Georgetown, D. C.

The Rev. Robert Piggot, having resigned the charge of Ellicot's Chapel, Patuxent Forge, and of the newly organized congregation at Elkridge Landing, has accepted the Principalship of the Academy at Darlington, Harford county, and is statedly officiating at that place.

Death.—The Rev. William F. Chesley, the zealous and faithful pastor of an affectionately attached and united flock, departed this life at the rectory of St. James's Parish, West River, Ann Arundel county, on the 8th instant, after a short illness.—*Banner of the Cross.*

CANADA.—The Rev. Dr. McCaul, who has been principal of the Upper Canada College, has retired from that institution in order to become the Vice President of the University of King's College. The strongest and most kind demonstrations of respect and affection have been tendered to this distinguished gentleman on his retirement. Canada owes him much for the services of the past; but if he lives long and in good health, which may God grant, it doubtless will owe him vastly more, for the ability and urbanity with which he carries forward the work of Christian education.

The Church Society of the Diocese of Toronto, continues to prosper. On the 17th February the first anniversary of the Branch Society composed of the districts of London, Brock, Talbot, and Huron, was held at London. Much interest was excited by the meeting, and though but four months have elapsed since the organization of this Branch, much has been done, and the prospect brightens. Besides the collection of very considerable sums of money by way of annual subscriptions and donations, nine gentlemen have given land to

the Society amounting to 1877 acres. This land is valuable now, and in time will, under Providence, be available to great and permanent good. We wish our land-owning Churchmen on this side of the flood would more frequently consider how easily they might lay a foundation for usefulness by making grants in this way to the Church.—*Ib.*

From the English Churchman.

EDUCATION.

On Tuesday night, in the course of the debate on Lord Ashley's motion for inquiry into the condition of the working classes, Secretary Sir James Graham announced the details of the Government Scheme of Education. There are obvious thoughts connected with the day on which we are writing, the commencement of the Church's solemn penitential season, which will be accepted as a sufficient reason for not commenting upon this most important matter; especially as the tenor of our remarks may be anticipated from the details of the scheme itself.

1. District schools are to be established for the instruction of pauper children on the union workhouse plan, under the superintendence of a chaplain to be appointed by the bishop of the diocese—

"To superintend the religious instruction of such children in these schools as belonged to the Established Church. With reference to *those children who objected to the ritual of the Established Church*, [sic,] or whose parents objected for them, he should propose that *any* licensed minister of the particular profession of faith of such dissenters should be at liberty to visit such children, under certain regulations, for the purpose of instructing them in their spiritual concerns. He conceived that full security was given, on behalf of the dissenters, that their children shall be brought up in the tenets of their own religious faith, free from all attempts at proselytism, or from having their respective creeds tampered with."

2. Factory schools to be established under certain, and as it seems, fair regulations as to time, on the same principle as that which regulates the Privy Council Grants to Schools respectively under the auspices of the National Society, the British and Foreign School Society, and the Romanists. A self-supporting regulation is introduced, by which a sum not exceeding threepence, from the earnings of each child, is reserved for the expenses of each school. The trustees are to be the clergyman, two of the churchwardens, and four persons chosen under a property qualification. For the rest, we prefer Sir J. Graham's mode of stating his own plan:—

The trustees would have the power of appointing the master, subject to the approval of the minister of the Established Church. The holy Scriptures were to be taught daily, but no child would be required to receive instruction in the Catechism and Liturgy of the Church of England, or to attend the Established Church, whose parents or guardians objected upon religious grounds. The children of parents belonging to the Church of England were to be instructed in the Catechism of the Church, separate from the other children, and that daily. The schools were to be inspected by the clerical trustees daily. Here he wished to read two clauses of his intended Bill, which were most important with reference to the forms of religious instruction to be adopted in the schools:—

"And be it enacted, that every master of a school to be provided for the education of children as aforesaid, shall be required to teach the holy Scriptures, in the version appointed by law to be read in churches, to such scholars as shall be of proper age to learn the same, and shall teach from no other book of religion whatever; (except as hereinafter provided;) but nothing herein contained shall prevent the use of any part of the Liturgy of the Church of England in divine worship in the said school by the clerical trustee, or by any person whom he may appoint, on Sunday, or on Christmas Day, and Good Friday, or any of the usual fasts and festivals of the Church which may be school holy days, provided that no scholar shall be required to attend at such divine worship whose parent, guardian, or other person, having the legal custody of him, shall object to such attendance. And be it enacted, that the Catechism of the Church of England, as by law established, together with such portions of the Liturgy thereof as such clerical trustee may appoint, shall be taught at such periods, not exceeding one hour in the same day for each scholar, and at such time as the clerical trustee may select. Provided, however, that if such scholars be not instructed in a room apart from the scholars whose parents desire they should not be present at such instruction, the whole period to be appropriated to such religious instruction shall not exceed one hour during the morning school, and one hour during the afternoon school, on —— days in each week; and such clerical trustee may direct the said master to teach such Catechism and portions of the Liturgy as aforesaid, at such times, and during such periods, not exceeding three hours in the whole, as the said trustee may appoint, on every Sunday; and during all such periods as aforesaid the said master shall give such other religious instruction to the said scholars as such clerical trustee shall direct, the mode in which such religious instruction shall be given being determined, and the selection of the books for that purpose being made, by the clerical trustee alone: and it shall be lawful for such clerical trustee, or for such other person as he may appoint, at such periods, to instruct, catechise, and examine such children as he may deem advisable, except as hereinafter provided, in the principles of their religion."

Then, as to the children of dissenters, if the parents desired it, they need not be present at the periods at which the Church Catechism or any portion of the Liturgy were taught. The clause bearing upon this point was the following:—

"And be it enacted, that if any parent shall notify to the master or trustees, that he desires that such scholar, on the ground of religious objection, may not be present at the periods when such catechism or portions of the Liturgy are taught as aforesaid, it shall not be lawful for any person to compel such child to be present at such periods, nor to punish or otherwise molest such child for not being present; and it shall not be lawful for the trustees or master of the said school, or any other person, to give or permit to be given in the said school any religious instruction to such scholar except the reading of the holy Scriptures, as hereinbefore appointed. Provided, that such child shall at such periods be instructed in some other branch of knowledge taught in the school."

It was also provided, that besides the reading of the authorized version of the Scriptures in these schools, no other special religious instruction should be given to the children of dissenting parents. Security was provided for this in the clauses relating to the trustees; and upon the production of proper certificates the children of Protestant dissenters and those of Roman Catholics were to be released from special religious instruction contrary to their respective creeds; at the same time the security of proper instruction for the children of members of the Church of England was fully provided for, in the power given to the diocesan, who would certify for the master, and also in the fact that the minister of the established Church presiding over the parish was to be the clerical trustee. Provision was made for their daily instruction—for the occupation of at least one third of the whole time in teaching them the doctrines of the established Church. He had endeavored to provide—following very much the outline of Lord Brougham's bill, and adopting very nearly the very words—for that which would upon the whole give great satisfaction, namely, the best instruction by the best masters subject to the best inspection, at the same time reading only the authorized version of the Scriptures. Every attempt at proselytism, therefore, was fully guarded against.

MARRIED,

In Princess Anne, Somerset county, Md., on Thursday, April 20th, by the Rev. John Crosdale, the Rev. Henry Crosdale, to Miss Mary E. Walton.

DIED,

At Yonkers, April 23d, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope," Julia, daughter of the late William Jones.

In Portland, (Conn.,) on Ash Wednesday morning, FRANCES AMELIA, daughter of the Rev. WILLIAM JARVIS, aged eleven years and seven months.

Within the space of a few months, the parents of this dear child deceased, have been called to yield up three beautiful little children, to God who gave them. And while their cup of affliction was already full, it has seemed meet to an all-wise Providence, to add another sore affliction, in the death of this most interesting and amiable daughter, whose mildness, affability, and sweetness of disposition, gained for her the esteem of all her companions, and the affections of all who knew her intimately. Brought up in the nurture and admonition of the Lord, her naturally amiable and lovely disposition, had begun to expand into that additional loveliness, which a conscientious regard to doing right, and a keen sense of duty, always impart to the character, especially of the young. When obliged by illness, or any other cause, to be absent from domestic or public worship, in which she took great comfort, she always expressed her deep regret. She ever asked forgiveness of her parents for any thing she had done which she imagined was wrong; and especially was this trait evident during her short but painful sickness, at moments when she feared she might have caused uneasiness by impatience. Seldom needing the reproof of parents or teachers herself, she ever regarded with charity the failings of others, and readily sought an apology for their faults. In all her intercourse under the domestic roof, and abroad among her companions and friends, she showed a discreetness of mind, and maturity of judgment, not often witnessed in one so young. Her cheerfulness and sportiveness even were chastened with marked tenderness to others' foibles, which the recreations of childhood often call out to view. A short acquaintance only was needed to discover in her those traits of character which always win the affection and esteem of friends and companions, but the recollection of which, in connection with departed friends, adds double poignancy to the grief of surviving relatives. But still it is consoling to surviving friends, that those virtues which commanded the esteem of all, impart confidence to their hope, that, through the merits of the Redeemer, her immortal spirit now rests with the spirits of "those who have departed hence in the Lord." To the writer of this notice, whose privilege it has been to be acquainted with her for more than half of her short life, and to enjoy her confidence in health and sickness, in affliction and joy, it has often seemed as if she were too tender a plant; as if her virtues were too choice to grow and ripen in this world; and hence it would seem, that it has pleased God to transplant her to a better state. The tears of sympathy and affection have been shed over her grave; and she has left behind her the sadly sweet remembrance of virtues, and loveliness of character, not easily to be obliterated from the mind of mourning relatives and friends.

At George Town, S. C., on the 4th inst., GOUVERNEUR KORTRIGHT, infant son of the Rev. ROBERT T. HOWARD.

CALENDAR.

APRIL.

30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21 Fifth Sunday after Easter, or Rogation Sunday.
22 } 23 } 24 } Rogation days.
2[5]. THE ASCENSION OF OUR LORD JESUS CHRIST.
28 Sunday after Ascension Day.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County. First Sunday after Easter, April 23d, in Trinity Church, New Rochelle, admitted Elijah Guion, jun., to Deacons' Orders. Morning Prayer was read by the Rev. John M. Guion, of the diocese of Connecticut, the Sermon preached by the Bishop, and the Candidate presented by the Rev. Thomas W. Coit, D. D., the rector of the parish.

In the afternoon, confirmed 19.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 7, St. Paul's Church, *Albany.* 8, Cohoes, *Albany county*, Ordination A. M., Confirmation P. M. Wednesday, 10, Whitehall, *Washington county*, Consecration A. M., Confirmation P. M. 11, do. Ordination.

Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county*, Institution A. M., Confirmation P. M. Tuesday, 16, Rensselaerville, *Albany county.* 17, Oakhill, *Greene county*, Ordination A. M., Confirmation P. M. 18, Greeneville. 19, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county.* The Ascension of our LORD JESUS CHRIST, Thursday, May 25, Hobart, *Delaware county.* Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point.

Sixth Sunday after Trinity, July 23, Flatbush, *Kings county.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

☞ A sermon will be preached in Ascension Church on Sunday evening next, April 30, by the Rev. Dr. Cutler, for the benefit of the infant school attached to the Mission Church of the Holy Evangelists.

Service to commence at 7½ o'clock.

New York, April 29, 1843.

CORPORATION FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF CLERGYMEN.

An adjourned meeting of the Corporation for the Relief of the Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday school room of St. John's Chapel, in this city, on Wednesday, the 3d of May, 1843, at 5½ P. M. By order, H. ANTHON,
New York, April 29, 1843. Secretary, *pro tem.*

CITY MISSION SOCIETY.

The Twelfth Anniversary of the New York Protestant Episcopal City Mission Society, will be held at St. Bartholomew's Church, Lafayette Place, corner Great Jones street, on Sunday evening next, April 30.

Services to commence at 7½ o'clock. Several interesting addresses may be expected.

April 29, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
April 29, 1843. 35 Murray street.

YOUNG MEN'S CHURCH MISS'Y SOCIETY.

A special meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Monday evening next, the 1st proximo, at 7½ o'clock, on business of importance.

By order of the President,
GEORGE H. BELL,
New York, April 29, 1843. Recording Sec'y.

CHURCH OF THE REDEMPTION.

The Church of the Redemption in Sixth street, near Second Avenue, will be opened for Divine Service on Sunday evening next, at half past 7 o'clock.

New York, April 29, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Proof from Scripture, that the Second Personal Advent of Jesus Christ, when it does take place, will be*, PRE-MILLENIAL.

N. B. The above Discourse will be accompanied by Illustrations, exhibiting a combined view of the Prophecies.

Episcopalians generally, are respectfully invited to attend. April 29, 1843.

ACKNOWLEDGMENTS.

ZION CHURCH, FULTON.

The undersigned gratefully acknowledges the receipt of the following sums in aid of Zion Church, Fulton, Oswego county:

From Rev R Cox, Troy, $2; Rev R B Van Kleeck, $5; Rev Dr Potter, Albany, $2; J Taylor, $2; Mr Gott, $1; St Paul's ch, by Rev Mr Kipp, $10; New York, cash, $3; Rev Dr Milnor, $3; Rev Dr Taylor, $5; D A Cushman, $3; C C Peck, $1; Rev Dr Berrian, $3; J I Morgan, $1; D S I, $5; cash, $1; do, $1; A B Mc D, $5; Mr Ketchum, $5; G G Van Wagenen, $3; E M Laight, $5; J B S, $2; cash, $1; do, $1; do, $5; Miss Arden, $5; cash, $1; do, $1; S Cambrelling, $2; C J A, $3; cash, $1 50; do, $2; J D Wolfe, $5; Mr Kingsland, $2; James Van Ostrand, $2; H Suydam, $2; Mr Alstine, $1; J Russel, $2; Mrs Pierrepont, $5; cash, $1; Arthur Stewart, $2; Samuel Thomson, $2; cash, $1; P Lorillard, jr, $10; N J B, $1; Mr Arnold, $1; St John's ch, Yonkers, by Rev Mr Storrs, $10; a little girl, (E S,) $0 12; St Mark's ch, New York, by Rev Dr Anthon, $10; J A Ferrers, $2; Wm Burger, $3; Mr H and Miss F Pierrepont, $12.

In addition to the above, the undersigned acknowledges the receipt of the very valuable articles indicated in the following note:

Rev. A C. Treadway:

Dear Sir,—We, the subscribers, take pleasure in presenting to Zion Church, Fulton, by your hands, a Communion Service and Baptismal Font.

Very respectfully, yours,
Henry W. Sill,
W. A. Thomson,
Mason Thomson.

New York, April 22, 1843.

Also received, from the American Bible Society, through Rev. James Milnor, D. D., a valuable Desk Bible; and from Messrs. J Keese, and J H Townsend, each, a large sized copy of the Book of Common Prayer. A. C. TREADWAY.

April 26, 1843.

CHURCH OF THE REDEMPTION.

The Treasurer of the Church of the Redemption gratefully acknowledges the receipt of the following sums, through the Rev Dr Anthon: From St Mark's ch in the Bowery, $100; from a member of St Thomas' ch, $25; from J E Boiseau, $10.

J. H. WATERHOUSE, No. 278 Bowery.

April 26, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St John's ch, Johnstown, Rev Dr Wheaton, rector, $7. St John's ch, Troy, Rev R B Van Kleeck, rector, $52 39. Total amount, $59 39.

C. N. S. ROWLAND, Treasurer,
April 26, 1843. 55 Water street.

The Treasurer regrets to have to say that there is still a deficiency of $500, to meet the demands of Missionaries for the quarter *due* on 1st instant.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Stewart Brown, Esq, donation, $10. Miss Troup, do, $5. Wm L Rushton, annual, $5. St Paul's College, Rev W A Muhlenberg, D D, $3 50. Total amount, 23 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, April 26, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Stewart Brown, Esq, donation, $10. Miss Troup, do, $5. Miss Davis, annual, $1. St John's ch, Kingston, Rev Wm A Curtis, $5 20. Rev R B Van Kleeck, for tracts, $40. Total amount, $61 20.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, April 26, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 19th of April, has received the following contributions:

From Christ ch, Balston Spa, Rev D Babcock, rector, $5; offerings of St Stephen's ch, N Y, $12; third instalment on the legacy of the late Samuel Williams, of Orange, N J, $100; offerings of St Mark's ch, Orange, N J, $10; do, of Emmanuel ch, Little Falls, N Y, $10; offerings of St Paul's ch, Troy, N Y, of which $20 is for Terre Haute, $67 29; do, Church of the Epiphany, Washington City, Rev J W French, $36 41; from E H Thomas, treasurer, per J A Sparks, St Ann's ch, Middleton, Del, $16; St Peter's ch, Smyrna, $5; St Paul's ch, Georgetown, and Prince George, $3 39; St Paul's ch, Georgetown, monthly offerings, $8 49; a lady of St Peter's ch, Charleston, S C, $10; R P Esq, of Fauquier, Va, (name not legible,) one half, $10; St John's ch, Johnstown, N Y, half, $5; Female Missionary Society, St Michael's, Bristol, R I, $10; Easter offering of an absent member of St Bartholomew's ch, N Y, $2; do, arising from self-denial of a family of children, during part of Lent, $0 75; Lent contributions of St Mark's ch, New Britain, Ct, including the contributions of a family on Ash Wednesday, $3 62, half, $6; offerings of St Peter's ch, Plymouth, Ct, for Painesville, $20; a friend in Christ ch, Louisville, Ky, for Bishop Kemper's mission, $10; Missionary Association of St Peter's ch, Munroe, Ct, $23; for Bishop Kemper, for Prairieville mission, from ladies of St John's chapel, N Y, $50; from the chapel of St Paul's College, College Point, L I, for the same, $9. Total, 429 33.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
April 26, 1843. 152 Broadway, New York.

N. B. The office of the Treasurer has been removed from 152 to 139 Broadway; to which place all communications for him must hereafter be addressed.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 19th inst:

From Trinity ch, Fairfield, Ct, addition to Quinquagesima collection, per Rev N E Cornwall, rector, $17; St Paul's ch, Eastchester, Westchester county, N Y, special collection, by Rev R Bolton, rector, $18; St Paul's ch, Louisville, Ky, per Rev W Jackson, D D, $105 26; St Paul's, Henderson, Ky, per Rev J E Jackson, $25; St Peter's ch Working Society, Charleston, S C, for the education of two Greek girls at Mr Hill's school, as promised Miss Mulligan, per Rev W H Barnwell, $160; from American Tract Society, for tracts in Africa, $200; St Michael's ch, Bristol, R I, per Rev J Bristed, Quinquagesima collection, $75; Sunday school of said ch, for support of Martha D Coggeshall, and John Bristed, native children in Africa, $20; from several little girls, members of a Bible Class, $3 12; monthly concert, $1 88—$100. From St Paul's ch, Georgetown, D C, Prince George co, a missionary station, $3 38; monthly offerings of St Paul's ch, Troy, Rev R B Van Kleeck, rector, $67 29; Church of the Epiphany, Washington City, D C, for mission at Constantinople, Rev J W French, rector, $12 48; Sunday school of same, for mission to Africa, $7—19 48. From a lady of Shepherdstown, Va, per Rev C W Andrews, $5; Easter offering from an absent member of St Bartholomew's ch, N Y, for Rev Mr Southgate's mission, $2; St John's ch, Johnstown, N Y, per W H Townsend, $5; a friend to foreign missions, $50; St Peter's ch, Plymouth, Ct, Rev Mr Watson, rector, Quinquagesima collection, $30 19; from Sunday school of do, for support of Theophilus Morris, under Rev J Payne, Africa, $20—1st annual payment—$50 19. Sunday school of St Anna's ch, Fishkill Landing, N Y, for support of George Townsend Fox, Africa, 2d annual payment, $20: from said ch, balance of communion funds, $22—$42. From St Peter's parish, Munroe co, N Y, per J Clark, treasurer, $14; Robt E P, Farquier co, Va, half, $10; St Mark's ch, New Britain, Ct, Lent collection, $6; from Sunday school of Christ ch, Louisville, Ky, per B D Davis, treasurer, $61; ladies' missionary association of St John's chapel, New York, for Africa, per Rev Dr Wainwright, $100. Total, 1060 60.

F. S. WINSTON,
New York, April 26, 1843. Acting Treasurer.

A TEACHER WANTED.

A Single Gentleman, well qualified to teach the Elementary Branches, together with the Latin and Greek Languages, &c., may hear of a situation as Private Tutor in the South, by applying at this office. He must be a member of the Church, and come highly recommended. April 29.

COLLEGIATE SCHOOL.

WILLIAM FORREST AND WILLIAM. H. WYCKOFF, having renewed the partnership under which they for several years conducted the Collegiate School, have removed the School to the Lyceum of Natural History, No. 561 Broadway, near Prince street. Mr. Forrest has, as formerly, the charge of the English and Mathematical Department, and Mr. Wyckoff that of the Classical. The assistant teachers employed, are gentlemen who have been long and favorably known in their respective departments of instruction.

The apartments at the Lyceum are adapted, by their spaciousness and commodious arrrangement, to promote the health and convenience of the pupils.

New York, April 29—3t.

YOUNG LADIES' BOARDING AND DAY SCHOOL,

No. 10 CARROLL PLACE, BLEECKER-STREET.

MRS. BAILEY, (late Mr. and Mrs. Bailey,) would inform her friends and the public, that her School for Young Ladies will re-open on Monday, the 1st of May. The same systematic course of instruction will be pursued in the establishment, and the same Teachers will be employed.

The regular Summer Term will commence May 8.

April 29—3t$

THE Female Seminary at JAMAICA, Long Island, under the charge of Miss MARGARET ADRAIN, will be re-opened on Monday, May 8th. Circulars, containing reference, terms, &c., may be obtained by calling on E. MONROE, Esq., 181 Broadway.

April 29—4t$

ORGAN FOR SALE.

A FINE toned GG Church Organ with six stops, octave of pedals, shifting movement and general swell, in a handsome oak painted case, ten by six feet wide.

The above instrument is of superior tone and workmanship, and will be sold cheap.

Church, chamber, and barrel Organs built to order, of the best materials, and on the most improved principles.

N. B.—The trade supplied with metal pipes at prices to correspond with the times.

LEAMAN & FERRIS,
Organ Manufactory, 36 White-street, N. Y.
April 29. 2t$

PRIVATE SCHOOL FOR BOYS.

REV. C. D. JACKSON will receive a few additional pupils into his school at his residence, corner of Waverly Place and Greene-street. The design of this school is to give to *a very small number* the means of a thorough and accomplished education under my own *personal* instruction, preparatory to college or business; and to combine, in its arrangement for study and discipline, the advantages of private and public education.

Particulars can be learned from circulars, or personal interview at the house.

April 29. 4t$

NEW BOOKS FROM OXFORD AND LONDON.

Just Received and For Sale by the Importers,
D. APPLETON & CO.,
200 *Broadway.*

SERMONS by Henry Edward Manning, M. A., Archdeacon of Chichester. Second edition, 1 vol. 8vo. $3.

Sermons chiefly on the Theory of Religious Belief, preached before the University of Oxford, by John Henry Newman, B. D. 1 vol. 8vo. $2 75.

The Theological Works of Right Rev. Bishop Beveridge—vol. 1 forming part of Library of Anglo-Catholic Theology, now publishing; price $3 25.

Harmonia Apostolica, together with Examen Censuræ, by Right Rev. Bishop Bull, translated, 2 vols. 8vo.; $5.

Sermons on Doctrine, Discipline, and Practice, by Rev. Alexander Watson, M. A. 1 vol. 8vo.

Sermons preached on several occasions, by Robert South, D. D., a beautiful new edition in 5 vols. 8vo. Oxford. $15.

Christian Life, its course, its hindrances, and its helps. Sermons by Thomas Arnold, D. D. 1 vol. 8vo. $3 75.

Some important points of Primitive Christianity, maintained and defended, in several Sermons and Discourses, by Right Rev. Bishop Bull, 1 vol. 8vo. $3.

The Ecclesiastical History of M. L'Abbe Fleury, from the 2d Œcumenical Council to the end of the 4th century, translated by Rev. J. H. Newman, 1 vol. 8vo. $3 75.

The Works of Archbishop Bramhall, vols. 1 and 2, to be completed in 5 vols. $6.

An Exposition of the Catechism of the Church of England, by the Right Rev. Bishop Nicholson, 1 vol. 8vo. $1 75.

The History of the Christian Religion and Church, during the three first centuries, by Dr. Aug. Neander, 2 vols. $6.

The Churchman's Year, or Liturgical Remarks on the Sundays and Saints' Days, and the Lives of the Apostles, &c., by Rev. George F. Townsend, M. A. 2 vols. 8vo. $7.

Plain Sermons, by contributors of the Tracts for the Times, vol. 4. $2.

Scripture exhibited in its purity and simplicity, being a system of revealed religion, by the late John Warden, 1 vol. 8vo. $3.

The Primitive Doctrine of Regeneration, by George Stanley Faber, B. D. 1 vol. 8vo. $3 25.

Ninety-six Sermons, by the Right Rev. Bishop Andrews, 5 vols. 8vo. $13 50.

Liturgiæ Britannicæ, or the several editions of the Book of Common Prayer, from its compilation to the last edition, &c., by Wm Kelling, B. D. 1 vol. 8vo. $6.

Catena Aurea—Commentary on the Four Gospels, collected out of the works of the Fathers, by S. Thomas Aquinas, vol. 1 & 2—to be completed in 4 vols. $5.

Ecclesiastical Biography of Lives of Eminent Men connected with the History of Religion in England. By Christopher Wordsworth, D. D. 3d edition, in 4 vols. 8vo. $18.

The popular works of Robert Lowth, D. D. late Bishop of London, in 3 vols.—contains Isaiah, Hebrew Poetry, Sermons, and Remains. $5.

Sermons by the Right Rev. Bishop Sanderson, with Life of the Author, by Isaac Walton, 2 vols. 8vo. $5.

Cardinal Bellarmine's Notes on the Church, examined and refuted by various eminent divines, 1 vol. 8vo. $1 75.

The Remains and Occasional Publications of the late Rev. John Davidson, B. D. formerly of Oriel College, Oxford. 1 vol. 8vo. $4.

(*List to be Continued.*)

D. A. & Co. are constantly receiving all the important Episcopal publications of Oxford and London.

April 29.

TRACTS FOR THE TIMES.

"WHO are the Methodists?" and "The Methodist Church, what is it?" Nos. 1 and 2, received and for sale at this office. April 29.

A GENTLEMAN of great experience in teaching, an A. M., who has for four years been Principal of a Female Seminary, is desirous of an engagement of a similar nature, either male or female. In addition to the Classics and the usual routine of an English Education, he is competent to teach French, &c. Recommendations of the highest character. Address R. S., Churchman office. April 29—tf

JULIA OF BAIÆ, OR THE DAYS OF NERO,

A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., second edition, for sale at this Office.

April 29.

BOARDING AND DAY SCHOOL.

MISS A. H. JONES begs leave to inform her friends and the public that she intends opening a Boarding and Day School, on the 1st of May next, at No. 27 Lispenard street. The course of instruction will comprise all the English branches, together with French, Music, Drawing, Painting, and Ornamental Needlework. The testimony of her former patrons and of all who have had an opportunity of judging, proves that her system of instruction is thorough and effectual. Every attention will be paid to the morals, manners, and intellectual improvement of her pupils.

Miss Jones has permission to refer to the following gentlemen:

Rev. William R. Wiliams, D. D.; Rev. Charles G. Sommers; Thomas C. Doremus, Esq.; S. W. Benedict, Esq.; John K. Goodman, Esq.; and A. H. Wheeler, Professor of Penmanship. April 22—2t

MRS. LA TOURRETTE'S SCHOOL FOR YOUNG LADIES,

31 GREENWICH STREET, NEW YORK.

Terms,.....Payable in Advance, Quarterly.

Instruction, comprising a thorough Course of English Education,........$10
Second Class,........6
Primary Class,........4
French,........5

Mrs. La Tourrette hopes the care and instruction which the young Ladies under her charge will receive, may meet the wishes of her patrons.

REFERENCES.

Rev. Dr. Wainwright; Rev. Mr. Macauley; Robert C. Cornell, Esq.; William Forrest, Esq.; James Freeland, Esq.; Thomas Nesmith, Esq.; Henry Shelden, Esq.; Hon. Willis Hall; James C. Bliss, M. D.; Alban Goldsmith, M. D.; Wm. Van Hook, Esq.; W. W. Townsend, Esq.; Thomas C. Doremus, Esq.; E. I. Moore, Esq. April 22—3t

TO ORGANISTS.

AN Organist is wanted in a Church in this city. The compensation will be small, but punctually paid. Address L. H., at this office; or apply to the Publisher of the Churchman. April 22—3t

MISSES EDWARDS'

Boarding and Day School for Young Ladies,

NEW HAVEN, CONN.

THE Summer Term of this School will commence on Wednesday, the 3d of May.

New Haven, April 10th, 1843. 6t

PRIVATE TUITION.

A CLERGYMAN of this Diocese, residing a convenient distance from the city of New York, in a healthy and beautiful part of the country, and whose number of pupils is limited to six, can receive two young gentlemen into his family, to board and educate, on the 1st of May next. Terms, which are moderate, and further particulars, may be learned by addressing, post paid, "Preceptor," or Mr. Sparks, at the office of the "Churchman," 111 Nassau street.

References.—The Rt. Rev. Bishop Onderdonk, D.D.; the Reverend the Rector and Assistant Ministers of Trinity Church; and the Rev. Samuel Seabury, D.D., Editor of the "Churchman," New York."

April 15. 3t$

THE REV. T. CLARK'S

SELECT CLASSICAL AND COMMERCIAL BOARDING ACADEMY,

FOR a limited number of pupils, Beach Street, Tompkinsville, Staten Island, near the Stapleton or Lower Landing, will re-open on Monday, May 2d, at $75 for the term of 22 weeks, payable at one month from the beginning of the term.

The situation is retired and pleasant, the pupils will be under the immediate inspection of Mr. C., and every attention will be given to their morals, domestic comfort, and instruction in the different branches necessary to fit them either for college or mercantile pursuits.

References to the Rt. Rev. Bishop Onderdonk and several of the city clergy; to B. R. McIlvaine, Esq., 400 Broadway corner Walker street; and to the parents of his pupils.

Prospectuses may be had at the Protestant Episcopal Book Depository, in John street. April 15—4t$

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester Co., N. Y.,) a seclect Boarding School for boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation—

I. The School is *domestic* in its character.
1. It is a Home, and the discipline is strictly parental.
2. A Mother's care is extended to its members.
3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithfu Tutors.

II. The School is *limited in its number.*
1. That it may be a family.
2. That its head may have intimate knowledge of its members.

III. The School is *select.*
1. Boys of advanced age are seldom admitted.
2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.

IV. The School is *faithfully taught.*
1. The Scholars study under the immediate direction of their masters.
2. The Teachers give their pupils every needed attention and advice.
3. A sense of duty and not emulation, is the principle of action uniform inculcated.

In the care and tuition of the pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment, is remarkably healthy—distant 26 miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS:—$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra charge.*

Each Pupil to furnish his own cot, bedding, silver fork, &c., as at other schools.

☞ Reference is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen.

Rt. Rev. B. T. Onderdonk, D. D., New York; Rev. W. Berrian, D. D., do; Rev. Professor J. McVickar, D. D., do; Rev. J. M. Wainwright, D. D., do; N. F. Moore, LL. D., President of Columbia College, do; Rev. W. Creighton, D. D., Sing Sing, N. Y.; Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.

April 8—tM6

D. APPLETON & CO.,

200 Broadway,

RESPECTFULLY invite the attention of the Clergy, Students and the Laity, to their choice stock of ENGLISH THEOLOGY, including Modern Editions of the Standard Divines of the 16th, 17th, and 18th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo.; Bishop Bull's complete works 8 vols. 8vo.; Dr. Isaac Barrow's do. do. 8 vols. 8vo.; do. do. cheap edition, 3 vols. 8vo.; Dr. Edward Burton's do. do. 5 vols. 8vo.; Bishop Butler's do. do. 1 vol. 8vo.; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo.; Dean Comber's Works, 7 vols. 8vo.; Archbishop Cranmer's Works, 4 vols. 8vo.; Dr. Fuller's Works, 8 vols. 8vo.; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo.; Dr. John Donne's Works, 6 vols. 8vo.; Bishop Horne's Works, 4 vols. 8vo.; Bishop Hall's Works, 12 vols. 8vo.; Bishop Horseley's works, 8 vols. 8vo.; Dr. Hole on Liturgy, 4 vols. 8vo.; Rev. W. Jones, of Nayland, Complete Works, 6 vols. 8vo.; Rev. Charles Leslie's do. do. 7 vols. 8vo.; Archbishop Leighton's Complete Works, 1 vol. 8vo.; do. do. with Life by Pearson, 2 vols. 8vo.

April 5.

NEW SCHOOL.

MR. RICHARDSON'S Select Commercial School, at his residence, No. 557 Broadway, a few doors below Lyceum Hall, and nearly opposite to Niblo's Garden.

Mr. R. has been for many years teacher in the Boston Public Schools, and for the last two years Principal Instructor in the Commercial Department of St. Thomas' Hall, Flushing, Long Island. He respectfully gives notice that he will open his classes on the first of May, at his residence, No. 557 Broadway, and that the limited number of 25 pupils only will be received.

Course of Study.

At this School pupils will be taught in a practical manner all the branches necessary in fitting them for the counting house, and in as short a space of time as possible,—depending in a great measure on diligent and persevering application on the part of the pupil as well as teacher. The systems used are well designed to prepare Young Gentlemen for the various duties of active life.

Branches of Study.

The principal branches of study will consist of Commercial, Geography and History,—a system beautifully arranged for private study, practical Book-keeping by single and double entry, Arithmetic, Commercial Calculations, and Mercantile Penmanship. Particular personal attention will be paid at all times by the proprietor, and no pains or expense be spared in endeavoring to give the same satisfaction both to parents and pupils, as it has been Mr. R.'s good fortune to give, for the last twelve years.

Terms of Instruction.

The terms for a full course of the several branches will be $15, or $8 for a course of either single branch. Stationery from $1 to $3.

Charitable cases will be considered and charged accordingly; Bills will not be increased by extra charges.

Parents wishing an interview with the proprietor before the 1st of May will please to leave their address at the bar of the Howard House, corner of Maiden Lane and Broadway, and immediate attention will be given.

REFERENCES.

Mr. R. is at liberty to refer to the following gentlemen in regard to his ability and success as a thorough and very expeditious instructor.

Rev. Dr. Hawks, proprietor of St. Thomas' Hall; Rev. Dr. Wainwright; Right Rev. Bishop Onderdonk; Professor Charles Anthon; Jonathan Chapman, ex-Mayor of Boston; Dr. Ostrander, M. D., Brooklyn.

N. B. A small private Commercial Library, being a collection of valuable works, will be open for the use of pupils. April 15—1m

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET NEW YORK,

Has lately Published

THE FOLLOWING MUSICAL WORKS,

Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which are added, KYRIE ELEISON, a TRISAGION, never before published, by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish; and RESPONSES to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "said or sung,"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service

Te Deum and Jubilate (in A),

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

THE CHUCH CHOIR, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

THE CHANTS OF THE CHURCH. By Messrs. Darley & STANDBRIDGE. Price 75 cents.

GEMS OF SACRED MUSIC: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

LOUD'S ORGAN STUDY: A thorough System of Instruction on the Organ. Price $5.

STANDBRIDGE'S PIANO-FORTE INSTRUCTION. Price $3.

A liberal discount made to Choirs and wholesale dealers.

AN ESSAY ON THE CULTIVATION OF CHURCH MUSIC. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5.

Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents.

PLAIN SERMONS. By Contributors to the Tracts for the Times. 2 vols. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York

New York, June 14, 1841.

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It contains 131 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

J. A. S. has constantly on sale, PRAYER BOOKS of every description and style of binding, at prices varying from 25 cents upward; together with all the Standard Works of the Church. Clergymen can be supplied at reduced prices.

J. A. S. begs leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt.

POETRY.

MISSPENT TIME.

There is no remedy for time misspent;
No healing for the waste of idleness
Whose very languor is a punishment
Heavier than active souls can feel or guess.
O hours of indolence and discontent,
Not now to be redeemed! ye sting not less
Because I know this span of life was lent
For lofty duties, not for selfishness.
Not to be wiled away in aimless dreams,
But to improve ourselves, and serve mankind,
Life, and its choicest faculties, were given.
Man should be ever better than he seems:
And shape his acts, and discipline his mind,
To walk adorning earth, with hope of heaven.

SIR AUBREY DE VERE.

DIOCESE OF SOUTH CAROLINA.

Extract from Bishop Gadsden's Address to the Fifty-fourth Annual Convention.

On eight occasions, services consisting of the Morning and Evening Prayer, a sermon and catechizing, were held for the class of servants, viz., at the plantations of Mr. Maham Palmer, twice, and Mr. Sims White, in St. John's Parish; Mr. Faber, Wilton; Mr. J. Clarkson, Wateree; and Mr. C. Miller, St. Bartholomew's; and Mrs. C. Faber's, St. Andrew's; and at two churches after divine service, viz., St. John's, Hempstead, and Holy Trinity, Grahamville, where children and persons of color were catechized—of the whole number confirmed, (441,) 284 were of this class. To enable them to have the full benefit of the ample instruction and devotion contained in the Liturgy of our Church, an early step, it seems to me, should be to teach them *all* the Responses. One or more of the "selections of Psalms," (as successful trial has proved,) can be committed to memory, and also the Anthems and Chants, so that whether they are sung or said, these people can unite in them. But even previous to their being able to make the responses, no prayers, and no teaching for them, and every one, can be so good as those which the Church has provided. Even if the white persons present do not respond, the service is edifying—though of course less so than if conducted as it was intended to be.

On many occasions, visits were made to the school founded by our Convention—taking turn with several of my brethren of the clergy, who attend to give Christian instruction on Friday of each week; and assisting at the two semi-annual examinations. These, it is proper to remark, afforded great satisfaction, manifesting the zeal and ability of the worthy principal, and the success which, under the divine blessing, has attended his efforts, to assist parents, pastors, and sponsors, in their work for the young, and in instilling the knowledge adapted to promote their usefulness, respectability and happiness. At an examination of the school connected with St. Peter's Church, I had the gratification, being invited, of assisting, and noticing good evidence of the competence of the worthy instructor, and of the proficiency in divine and human knowledge of his pupils.

A Pastoral Letter, induced by certain resolutions of the Domestic Committee of the Board of Missions, has been circulated, and it is my intention before, or soon after the adjournment of the Convention, to deliver a charge (Canon XXVII. seems to require it to be *pronounced*) to the clergy.

A "Circular" recommending an *arrangement*, whereby there should be in Charleston a daily morning public service, and the holy communion on each Lord's day, (excepting when there occurs a fifth Sunday, which we hope will be provided for in due season,) it gives me great satisfaction to be able to say has had its intended effect. It is true, the number of attendants at the daily services has been few, but we trust they have, the grace of God assisting, both received and imparted a blessing. To the common excuse for denying to oneself, the privilege of daily Church worship and instruction; and to those who are absent, the benefit of the daily intercessions of God's people, (viz., hindrance by worldly business,) it may be answered, that there are several, the claims on whose time are remarkably many, ready to bear testimony, that they have, without inconvenience, satisfactorily met these, and not left the other undone. May we not reasonably expect, that for them who economise their time, and increase their diligence, that they may have an hour daily to spend in the house of God, there will be divine assistance in accomplishing their pious purpose, and a blessing? Surely it is good for the individual, for his family, for his country, for the Church, that he should be often at the house and the altar of God.

Article XII. of the Constitution of our Diocese, makes it my duty to communicate to the Convention, the applications for admission into their body. Those of Trinity Church, Abbeville, and the Church of the Messiah, North Santee and Winnsborough, have been presented to the Secretary.

The services *out of the diocese* by me, were a visit to the flock at Jacksonville, Florida, by request of their rector, the Rev. David Brown, where I delivered three sermons, administered confirmation, three times, to 16 persons, and made an address, baptized with the rector's consent two children; laid the corner stone of St. John's Church, using prayers selected from the Book of Common Prayer, and delivered an address; and a visit, by request of the Rev. F. H. Rutledge, rector, and subsequently of the vestry and wardens, to Trinity Church, St. Augustine, where I preached four times, administered confirmation to nineteen persons, addressed them, catechized twenty-six children, and assisted the rector at the holy communion.*

The distance of my several journeys was 2,108 miles.

The number of letters received by me was 239.

The amount for Missions, under my direction within the state, was received from six congregations: St. Michael's, All Saints', Stateburg, Edgefield, St. Philip's, and St. Paul's, Radcliffeborough.

The missionaries employed were Rev. Messrs. Miles, Shindler, and Cornish, and others, for one or more services.

The Bank book showing the amounts received and disbursed, and the balance, is on the table for inspection.

The expenses of the Episcopal office for the year, amounted to $620 26¼; the balance therefore of the salary is $879 73¾.† This sum is made subject to my discretion by the liberal appropriation of the Convention—and I remark, as on a former occasion, that if "the Convention deem it proper to lessen the amount appropriated to my use, such a decision will be perfectly agreeable to me." The expenditure would have been much greater, but for the hospitality and other attentions received, for which my cordial thanks are due to many individuals.

* Previous to these visits, I was informed that no bishop had the provisional charge of the Diocese of Florida, and Bishop Otey, who last visited it, expressed a wish that I would go to St. Augustine.

† The statement was laid on the table.

The condition of our institutions, diocesan and general, for the "extension of the Church," owing chiefly to diminished ability, is not so prosperous as it has been. The particulars are made known in their annual reports, and other printed documents. The hope is expressed that they will be fostered more and more, the belief having been long since held, in the language of the eminent Bishop Warburton, that "Christianity unsupported by institutions runs into mysticism and fanaticism." It may be proper, for the information of our young members, and for the memory of all, again to name them. The institutions in the diocese are seven, viz:

	Annual Contribution.
Society for the Relief of the Widows and Orphans of the Clergy, founded in 1762,	$10
Association for the Relief of Disabled and Aged Clergymen, about 1838,	5
Society for the Advancement of Christianity in South Carolina, in 1810,	5
Ladies' Missionary Society which sustains two Chapels in and near Charleston, about 1819,	2
Bible, Prayer Book and Tract Society, in 1827,	1
The School of the Diocese founded in 1842, for which donations of any amount will be thankfully received, to enable it to receive beneficiaries, and to keep the charge for tuition at such a rate, that schools sustained by the State, the City, and Societies, may not have a preference.	
The Gospel Messenger, originated in 1824, at an annual subscription of $3—the *necessity* of some such periodical publication, (not to advert to its *capability* of usefulness for defending and explaining the principles and usages of the Church,) being obvious to secure the fulfilment of the provision in Canon 48, Section 2d.	

The institutions connected with our Ecclesiastical Confederacy, I need not say, from their authority, excellent design, and usefulness, have a claim on our steady and increased liberality and influence, viz.:

1. The Theological Seminary of the Protestant Episcopal Church, founded by the General Convention, in 1817.

2. The Domestic and Foreign Missionary Society, founded by the same in 1820.

3. The General Sunday School Union, of which the governors are all the bishops, and other persons, selected from almost all the Dioceses—instituted 1826.

It is to this institution that we have been indebted for the orthodox and practical publications used in our Sunday schools, and the excellent books for the libraries to which our Sunday school children resort for their reading at home, and for two valuable and very interesting periodicals, issued monthly: "The Journal of Christian Education" for the senior members, and "The Children's Magazine" for the junior members of our household. They ought to be read by all. And may not the report of the Committee on Education, 1841, which may be usefully read again and again, prepared by the lately deceased greatly respected Secretary of our Sunday School Union, be properly regarded as one, and the richest fruit, of that valuable institution.

The claims of these general institutions have ever been recognized in this diocese, and what might be considered its *proportion* for sustaining them has been fully met, if it has not been exceeded. But he who now addresses you may be permitted to express the decided opinion, not now for the first time expressed, that if they cannot be sustained, but on the credit system, they ought to be abandoned; or in other words, that the expenditure should not exceed the income—and that the income, if not actually in hand, ought not to be anticipated, except very cautiously, and when there is not a mere, but a very high probability of its being forthcoming. The embarrassment which has pressed so heavily on one of these institutions, (the Missionary,) which even threatens to bring on the Church a measure of disgrace, is chiefly owing to a departure from the rule, (much more applicable to a Society, than to an individual, and especially a Society which has not the power of taxing its members,) "pay as you go." The appeals too for relief, when a debt has been incurred, interfere materially with that *systematic* charity which it is desirable should be generally introduced, and with that very important feature of the Constitution of our Missionary Society, according to which, each contributor can designate the Mission he prefers. Perhaps no Missionary institution in its sphere, has been more efficient than *that* in our diocese, (the "Advancement Society,") and from the beginning, the appropriations have always been based on the report of the Treasurer, as to the amount either in hand, or soon to be received.

In naming first in order our diocesan institutions, it is intended to intimate that according to scriptural precept and precedent, they have a prior claim on our resources. This principle, very properly, is observed in every one of our dioceses, and a contrary course in this diocese, besides being scripturally objectionable, would imply a want of confidence in our own regulations for the Advancement of Christianity, or in the officers of our Societies, or which, alas! is far from being the fact, that South Carolina was already Christianized—that the field for Missions in our own borders, near our beloved home, was limited, and unpromising, or sufficiently cultivated.

Let it be added, that to secure, at the earliest date, the best great triumph of the "Missionary work," that is, the universal diffusion of pure Christianity, two plans have been suggested, the one to commence at the circumference and return to the centre—the other vice versa; and that one of the first minds of the age, the celebrated Chalmers, has more than intimated his preference for the latter—that is, for thoroughly evangelizing Christendom, (so called,) and thence passing to the Pagan regions. The Bishop of Exeter, of whose discriminating intellect, and enlightened piety, you are aware, in his late Charge remarked:—"I would specially suggest—the *Societies* for Propagating the Gospel in *our own* Colonies, and among the heathen. There is too, one other claim *still more* imperative than either. I mean the necessities of those large masses of population in our own land, which are left in a state of spiritual destitution."

Having concluded the Canonically required statement, "tending to throw light on the affairs of the diocese," the opportunity is embraced to make to this Convention, and through them to the clergy and laity of the diocese in general, five recommendations.

The first, that in the singing of the Psalms and Hymns, there should be adopted the standing posture.‡ It has been, we believe, without exception, in every one of our dioceses. It was, long since, at the singing of the hymn at the holy communion, in our own diocese. The propriety of its being generally adopted, is evident from the generally received opinion in the Church, that as for prayer, kneeling; and for hearing the word, sitting; so for acts of praise, standing is the proper posture.§ They who desire further information on the subject, are referred to Bishop Mant's work, entitled "The Church and her ministrations," or to an extract from it which appeared in our "Gospel Messenger," for April, 1842. But for a *consistent* member of our Church, it is sufficient to know that in a resolution, passed many years ago by our General Convention, we read: "It is hereby recommended, that it be considered as the duty of the ministers of the Church, to encourage the use of this latter posture, viz., (standing in singing) allowance to be made for cases, in which it may be considered inconvenient by age or infirmity—the carrying into effect—may be delayed by the ecclesiastical authority of any diocese, until there have been time and opportunity of explaining satisfactorily the grounds of the measure."‖

Another recommendation is *that*, which was made in the form of a suggestion, in "the address" of 1842, viz., "that books of instruction, which either contradict, or disparage, or keep out of view the principles of Christianity, as our Church recognizes them, be dismissed from the teachings not only of the minister and catechist at Church, but of the master or mistress at home." The advice is now addressed, and let me say, it is offered with due respect for the opinions of my friends, clerical and lay, to rectors and missionaries; to teachers of the Bible class, (so called,) of the Sunday, and the daily school, and catechists, as well of children as of grown persons, both white and colored. In addition to the books recommended in the address of the last year,¶ the work on the Festivals and Fasts of the Church, by that eminently pious layman, Robert Nelson, published with important additions and improvements, by the late Bishop Hobart, is now named. The devotions, principally from Dean Hickes, are believed to be unsurpassed, if they be equalled in excellence by any human author. For the instruction of more advanced youth, where can we find a better manual of sacred doctrine, duty, history, biography, meditation, and prayer, comprised in a single portable volume? Every member of the Church should read it, and refresh his knowledge and attachment to Church principles and usages, as well as cherish devout feelings and habits, by frequent reference to its pages.* (*See Appendix.*)

The third recommendation now made relates to catechising. For the instruction of the young, whether in years or in knowledge, the catechetical *mode* in preference to the hortatory, has the sanction, of holy Scripture, and of the "holy Church throughout all the world," and, in relation to the slave population, of the large majority of their most successful teachers. The Moravians who have been engaged in teaching them in the West Indies, *even when they preach*, occasionally pause to catechize on the truths and duties which they have declared.† But my present reference is also to the *subject*, and the *agent* of instruction. My brethren of the clergy will recollect, that there is a rubric, which prescribes that "the minister of every parish shall diligently upon Sundays, and holy days, or on some other convenient occasions, openly in the Church instruct or examine, so many of the children of his parish, sent unto him, as he shall think convenient in some part of this (the Church) Catechism." My brethren of the laity will recollect, that another rubric prescribes that "all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, who have not learned their catechism, to come to the church, at the time appointed, and obediently to hear, and to be ordered by the minister!"

And now the questions are kindly submitted: Are these rubrics, these unrepealed laws of the Church, *generally* obeyed? Does the catechising of a child in the Sunday school, by his Sunday school teacher, and on lessons other than the Church Catechism, meet the requisitions of these rubrics? *Some* of our clergy catechize on the "Church Catechism," on Sundays, and prayer days, at stated seasons, (once a month, or at the Advent, Lent, and other seasons,) and "openly in the Church,"—ought not *all* of them to do the same? *Some* of our people send their children to the Sunday school,‡ and *also* to the pastor to recite the Church Catechism. *Some* masters and mistresses send their servants to a lay-catechist, *and also* to the church, to say to the minister, the Church Catechism! Ought not *all*, who can, to do likewise?

The *fourth* recommendation relates to the ministering the doctrine and sacraments in *such places*, as to make them more effective. The location of some of our churches, which was remarkably judicious many years ago, is now such (owing to the removal of many of the flock to a distant part of the parish, and the state of the roads) as to interrupt very much, especially in the winter season, if not to prevent their attendance on the ordinances there exclusively administered. The proper remedy would be the erection of one or more "chapels of ease," which should be consecrated, and thus, by alternate services on Lord's days, or by "morning service" at one, and "evening service" at another, or by services on the week day festivals and fasts, or on Wednesdays and Fridays, the comforts and improvement of the sanctuary might be made, more or less frequently, with great convenience, accessible to all the inhabitants of the parish—the infirm aged—the tender young—the feeble in constitution, and the laboring class. It is not suggested, that the existing church and chapel should be removed, because they now accommodate a few, are interesting and instructive relics of the piety and liberality (how much more costly are they in general than the modern ones) of our fathers, and, they may again, and soon, in the fluctuating state of our population, be needed. But if new chapels cannot, by reason of want of means, or want of zeal, be provided, might not the rector administer the "word and sacraments" at central points in the parish, at stated times, or occasionally; and would not the pious and benevolent, whose home is deemed by the rector the most convenient, gladly welcome, for the holy purposes which have been named, him who is over them in the Lord, and their brethren in Christ? It may be added, that some of our parishes are so extensive, that until they are provided with two or more ministers, which they ought to be, at least half of their inhabitants would be, in a great measure, debarred from the privileges of God's house and altar, unless the rector would kindly afford them such opportunities as have now been mentioned. Some such plan for extending the scope of ministerial services, it will be recollected, has been adopted in other lands, and it is believed, in some of our dioceses.

My last recommendation may, to some persons, appear comparatively unimportant. But nothing can be so considered, which relates to the worship of God, and especially when it is the natural result of a principle, to which the Church, in her wisdom, attaches much importance.

The principle alluded to, is imparting instruction and incitement, not through the ears only, but through the eyes also; and it is because our Church regards peculiar vestments for the clergy, when engaged in ministrations, not merely as becoming, as preventing unfavorable associations, but as adapted to affect the mind and the heart, that she has prescribed them, if not by law, by almost immemorial usage. One of these vestments is now adopted by many of those communities, who once strenuously objected to it. And, to the other, what reasonable objection can be made—the most significant—the one sanctioned by holy Scripture—the proper ecclesiastical dress, whereas the black gown is of scholastic origin? It is not necessary to dwell on this topic, even if I were inclined to do so; but believing that the surplice must be generally approved, its use, as well by our missionaries as by other ministers, is recommended. And the occasion is taken to add, that it *is* the preferable garment; (if from any circumstance the minister is unable to have *both* garments;) and the least expensive, and it is not doubted, that it will be provided by the vestry or parishioners, and if not, it will be on application, through me, to some pious friends.

Brethren, these recommendations are made, under the belief, long since held, that they are important in relation to our common object, the welfare of the Church, of which we are among the appointed guardians and helpers—the Church "our blest *Redeemer* saved with his own precious blood"§—the body of which he is the head‖—which he sanctifies and cleanses "with the washing of water by the word—that he might present it to himself a glorious Church."¶

"AND NOW, UNTO GOD, BE GLORY IN THE CHURCH BY CHRIST JESUS THROUGHOUT ALL AGES, WORLD WITHOUT END."* AMEN.

‡ At the reading or chanting of the Psalms and Anthems, all stand, and there is the same reason for standing at the singing of the Version of Psalms and Hymns.

§ See also Shepherd on Common Prayer, vol. 1, p. 126.

‖ Journal of 1814, pages 303, and 313.

¶ See Journal of Convention, pages 18, 19.

* It will not be inappropriate to state—that a very pious communicant of one of our churches in Charleston, in humble life, who was by profession a common seaman, addressed his pastor, visiting him, nearly as follows: "Oh, Sir, I have found a book—it has no title page—I want to show it to you, I have been so much pleased with it. Did you ever meet with it?" It was a mutilated copy of Nelson on the Fasts and Festivals.

† See a volume of Sermons for Children, some years ago delivered by the present Bishop of Maryland, in which questions are interposed.

‡ The daily school of the parish would here have been added, if there were a parish school in each parish, or one convenient for two or more parishes. Oh! may it be so, and soon!

APPENDIX.

FROM THE LIFE OF ROBERT NELSON.

Soon after the Feast of All Saints, 1703, appeared the *Companion for the Festivals and Fasts of the Church of England; with Collects and Prayers for each Solemnity*—the best companion, as it has been happily described, to the services of her sanctuary; the most popular and connecting link between her and the primitive Church of Christ; the most devotional in its spirit, and simply intelligible and practicable in its details,—that any son of hers has produced. It was published, as is stated by the author in his preface, "as an attempt to rescue the festivals and fasts of the Church of England, not only from the prejudices of those who have not yet reconciled themselves to her constitution, but chiefly from the contempt and neglect of such as profess themselves her obedient members, who own her authority in indifferent things, and who, upon all occasions, praise and extol the piety and usefulness of such institutions; and, further, humbly to offer such aid and assistance to well disposed minds, that they may be enabled to improve all these holy seasons, to the advantage of their immortal souls, and to the securing that eternal rest that remains to the people of God." This work obtained for its author universal commendation. A few weeks after its publication, we find the following notice of it in the minutes of the Christian Knowledge Society:—"Mr. Brewster, (23d December, 1703,) acquainted the Society that Mr. Nelson had lately published a book, entitled *A Companion for the Festivals and Fasts of the Church of England*; and that in the preface he had made very honorable mention of the religious societies, and vindicated them from the objections made against them. And the book being produced, the paragraphs relating thereunto were read. *Resolved*, that the hearty thanks of the Society be given to Mr. Nelson for the composing and printing his said excellent treatise, and particularly for what now was read; and that Sir John Philips, and Mr. Brewster, be desired to acquaint him with the same."

In a passage, written two years after its publication, Dr. Hickes mentions Mr. Nelson "as a gentleman whose great worth and talents are known everywhere by his most excellent book of the Festivals and Fasts of the Church, which is received with the highest commendation in all places. For, besides the acceptance which it hath in a short time found at home in so many editions, it is now translating abroad in several foreign languages, for the benefit of the public where those languages are spoken."

About seventy years afterwards, Dr. Johnson speaks of the work as being a most valuable help to devotion, and as having had the greatest sale of *any book ever printed in England, except the Bible.* Mr. Wheatley also, in recommending this production of "the most excellent and learned" author, informs his reader, that he may in it "not only satisfy his curiosity as to the remains we have in history concerning those blessed Saints whose virtues we commemorate, but he will also be supplied with proper meditations and devotions for each day; a book, which, *next to the Bible, and Common Prayer, and Whole Duty of Man*, I would heartily recommend, as the most useful one I know, to all sincere members of the Church of England."

In later times Bishop Hobart caused it to be reprinted in America, for the benefit of the Church there; while the numberless editions which are being called for in England, show that it is even increasing in the estimation of pious Churchmen. How many godly men have been aided by it in communing on earth with those Saints of God, with whom they are now in paradise, anticipating a still closer union in heaven!

In the Gospel Messenger for May, 1838, is a translation from a Latin epitaph on Nelson, drawn up by the Bishop of Bristol, in which are these words:—

So long as the "Christian Sacrifice" continues
to be duly celebrated,
The memory of NELSON
Will live in the hearts of those who partake of
the Holy Communion.
So long as the Fasts and Festivals annually
recur,
They will observe in like order, the Fasts of the
pious NELSON;
Him will they contemplate in their Hymns and
Prayers,
Amidst their sacred rejoicings and sorrowings;
Him will they consider alike, as their companion
and helper;
He yet lives,
And in every age will live,
A Godly Man.

§ Acts xx. 28.
‖ Ephesians i. 22.
¶ Ephesians v. 26.
* Ephesians iii. 21.

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THE SUMMER SESSION of this Institution will open on Monday the first day of May, and continue twenty-two weeks. Both sexes are admitted and instructed in all the branches of a popular and polite education. Particular attention given to the Classics. The Principal has provided himself with a convenient edifice near the Academy building, for the accommodation of Boarding Scholars. He has also furnished the Female Department with an able and experienced Preceptress.

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CHARLES W. WOOSTER, Principal.

References.—Rt. Rev. Thomas C. Brownell, D. D., Hartford, Conn.; Rev. S. Farmar Jarvis, D. D., Middletown, Conn.; Faculty of Washington College, Hartford, Conn.; Rev. S. S. Stocking, Newtown, Conn.

April 8.—4t.

ST. MARY'S HALL,

WILL commence its Summer Term on the first day of May. For admission apply to the Rev. R. I. Germain.

April 8. 4t

BISHOP HOPKINS' Second Letter to Bishop Kenrick.
Bishop Hopkins' First Letter to same—a few copies.
Bishop Hopkins on the Prediction of the Second Advent in 1843.
For sale at the Church Depository,
April 15. No. 20 John street.

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
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The Summer Quarter will commence on the 19th of May; but Pupils are received at any period, the proportion only of the quarter being charged.

Particular attention is paid to the French language, which is made, as far as possible, the medium of conversation. Young ladies who do not wish to pursue a full course of study, may join the classes attending to this language, or to any other particular branch.

Great care is also bestowed upon the instruction of younger scholars, and a reasonable deduction is made in the charge for Boarders in the Junior Department.

April 1.—tf.

LETTER ON CHURCH UNITY.

JUST Published, a second edition of this Tract, with a Preface and additional Notes, by the Author. Price $3 per hundred.

Feb. 25. J. A. SPARKS, 111 Nassau st.

JUST PUBLISHED,
THE PSALTER, OR PSALMS OF DAVID, &c.,
POINTED FOR CHANTING,

Compiled from the Arrangements of Robert Janes and James Stimpson; to which are appended, *The Burial of the Dead, Athanasian Creed, Magnificat, Nunc Dimittus Sentences of the Offertory at the Holy Communion, Tabl of Introits for every Sunday and Holy Day throughout the Year, Table for Chanting the Selection of Psalms, A Note Stating how the Apostles' and Nicene Creeds and Lord's Prayer may be Chanted, and the Canticles of the Church.*

JAMES A. SPARKS, 111 Nassau Street.

For sale, as above, *Dictionary of the Church*, containing an exposition of terms, phrases, and subjects connected with the external order, sacraments, worship and usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States. By the Rev. Wm. Staunton. Second edition, *fresh bound.*

Also, *Tracts for the Times*, in three volumes, with which is bound, Rev. Dr. Pusey's "Letter to the Bishop of Oxford," and Rev. Dr. Hook's "Call to Union." Price $5. March 25.

Just received and for sale,
Rt. Rev. Bishop HOPKINS' SECOND LETTER to Bishop KENRICK.
"The Divine Institution and Use of the Festival System of the Church," set forth in a Sermon, by J. Huntington, M.D.
Royal Octavo Edition of Rubricated Book of Common Prayer, various bindings.
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March 25—tf

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Members of the Protestant Episcopal Church; with the approbation of the Bishop of the Diocese.
[Extract from the Prospectus.]

THE Editors of the TRUE CATHOLIC, in presenting their periodical for the patronage of the Church, are bound to pursue the usual course of announcing the principles upon which it is to be conducted. It will take its position upon the rock of the Church; they gladly adopt, for their watchword, the dying words of the excellent Bishop Ken. Like him they desire to "die in the Holy Catholic and Apostolic faith, professed by the whole Church, before the disunion of East and West." And although, in the course of Divine Providence, separated, by the place of their birth, from the particular Church to which he belonged, they, like him, desire to die in the communion of the Church into which they have been baptized, "as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the Cross."

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JOSEPH ROBINSON, PUBLISHER,
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By whom subscriptions will be received; and to whom communications for the editors must be addressed, postpaid. Baltimore, March 16, 1843.—tm1

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CHURCH MUSIC and other works, published by J. A. Sparks, 111 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

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